

and then south to the Bárah stream in Ulwár. The line then turning eastwards, would run to Dig, and approximately form the southern boundary of the tract.

The Mewat country possesses several hill ranges. Those under which lie the city of Ulwár and those which form the present boundary to the north-east were the most important. Tijara, lying near the latter, contended with Ulwár for the first place in Mewát.*

The mass of the population of Mewát are called Meos, they are Musalmans, and claim to be of Rájput extraction (see Meos). They must not, however, be confounded with the Mewáttí chiefs of the Persian historians, who were, probably, the representatives of the ancient Lords of Mewát. These Mewáttís were called Khánzádas (see Khánzádas), a race which, though Musalman like the Meos, was and is socially far superior to the Meos, who have no love for them, but who in times past have united with them in the raids and insurrections for which Mewát was so famous, and which made it a thorn in the side of the Dehli emperors. In fact, the expression "Mewáttí" usually refers to the ruling class, while "Meo" designates the lower orders. The latter term is evidently not of modern origin, though it is not, I believe, met with in history, and the former is, I think, now unusual, "Khánzáda" having taken its place.

Mewat is repeatedly mentioned by the bard Chand in the Pirthwí Ráj Rása. Mahesh, Lord of Mewát (*Mewatpatti*), is described as doing homage to Bisaldeo Chauhan of Ajmir in a. 821 (A.D. 764), and his descendant "Mungál" was conquered by the famous Pirthwí Ráj of Dehli. Mungál and Pirthwí Ráj married sisters, who were daughters of the Dahima Rájput, Chief of Biána, whose fort was afterwards so celebrated in Mughal history.

That these Lords of Mewat were of the Jádú Rájput clan, would appear from the fact that local tradition declares it, and from converted Jádús being called by the old Musalman historians "Mewáttís,"† a term Chand applies to a Mewát chief of the Lunar race, of which race the Jádú Maharaja of Karauli calls himself the head (see page 3, note †).

The earliest mention of Mewát by the Musalman historians, so far as I can ascertain, is in the *Turikh Firoz Sháhí*, where its control by the Emperor Shamsuddín Altamsh, who died in A.D. 1235, is alluded to ‡. Some years after that date, Ghiyásuddín Balban, before he came to the throne, and when Governor of Hānsí and Rewári, distinguished himself in expeditions against the inhabitants of Mewát §. After the accession of Balban in A.D. 1265, he felt the repression of the plunderers of Mewát to be the first of his duties. Owing to the neglect of those in power, they had become very troublesome indeed and, aided by the density and extent of the jungles, which reached to the city of Dehli, they made raids even to the walls, and the gates had to be shut at afternoon prayer,

Elliot's Mus. Hist., vol. iv. p. 273.
† Ibid., vol. iii. p. 104.

‡ Blochman's *Áin i Akbarí*, vol. i. p. 334.
§ Brigg's Translation of *Farihta*, vol. i. p. 249.

after which hour no one ventured out. At night they prowled into the city, and the inhabitants felt very insecure. The Emperor organised an expedition against the Mewáttis, of whom large numbers were put to the sword. Police posts were established in the vicinity of the city, and placed in charge of Afgháns, with assignments of land for maintenance, and the army being supplied with hatchets, cleared away the woods round Dehli. The tract thus cleared was considerable, and became well cultivated.* This operation of Balbān's seems to have been so effectual that there is little mention of Mewát for a hundred years, during which the chiefs of Mewát appear to have maintained satisfactory relations with the authorities at Dehli. For after the death of Emperor Fīroz Sháh in 1398, we find Bahádar Náhar Mewátti, whose stronghold was at Kotila or Kotal in the Tjára hills, occupying the place of a powerful noble at Dehli. This Bahádar Náhar, a Jádú Ráput by birth, is the reputed founder of the Khánzáda race, which became so renowned in the history of the empire †

In conjunction with the household slaves of Fīroz Sháh, Bahádar Náhar aided Abubakar, grandson of the late Emperor Fīroz, in expelling from Dehli Abubakar's uncle Násiruddín, and in establishing the former on the throne. In a few months, however, Abubakar had to give way before Násiruddín, and he then fled to Bahádar Náhar's stronghold, ^{KOTILA where} he was pursued by Násiruddín. After a struggle Abubakar ^{and Bahádar} surrendered, and Abubakar was placed in confinement ^{for life but} Bahádar Náhar received a robe and was allowed to depart. ^{Two years later,} the Emperor being ill, Bahádar Náhar plundered the ^{country to} the gates of Dehli, but Násiruddín, before he had quite recovered from his illness, hastened to Mewát and attacked Kotila, from whence Bahádar Náhar had to fly to Jhuka, a few miles to the south in the same range of hills, and remarkable for its springs.

In A.D. 1392, the Emperor Násiruddín died, and Bahádar Náhar, allied with one Mallú Yakbál Khán, held the balance between two rival claimants of the throne ‡. He would not allow either to gain an advantage over the other, so that for three years there were two emperors residing in the city of Dehli.

* See Brigg's Farishta, vol. i. 255, and Musalman Historians vol. iii. p. 104.

† In speaking of Hasan Khán, the Mewátti or Khánzáda Chief who was Bābar's great opponent, one Musalman historian states that his family had enjoyed regal power up to the time of Fīroz Sháh, when Bahádar Náhar flourished. Tradition tells of old Jádú chiefs of Tjára, in the neighbourhood of which we first hear of the Khánzáda family. Bābar, however, says that Hasan Khan's ancestors had governed Mewát in uninterrupted succession for nearly two hundred years, evidently dating the importance of the family from the time of Bahádar Náhar. It is therefore most probable that Bahádar Náhar was a member of a royal but fallen Jádú family, as the Khánzadas themselves relate (see page 40), and that he or his father became a Musalman to gratify the Emperor Fīroz and obtain power.

‡ Brigg's Farishta, vol. i. p. 471 to 481, and Musalman Historians

Several historians, including the great conqueror himself, make prominent mention of the conduct of Bahádar Náhar during the invasion of Timurlang in A.D. 1399. Timur states that he sent an embassy to Bahádar Náhar at Kotla, to which a humble reply was received. Bahádar Náhar sent as a present two white parrots which had belonged to the late Emperor. Timur remarks that these parrots were much prized by him. Subsequently Bahádar Náhar and his son, together with others who had taken refuge in Mewát, came to do homage to Timur. Amongst these was Khilár Khán, who so ingratiated himself with the Moghal that, after the departure of the latter, he calling himself Timur's viceroy, became virtually emperor of Hindustan and mention is made of his besieging Bahádar Náhar in Kotla, which he destroyed, and compelled the Mewáttis to take refuge in the mountains. A.D. 1421.*

This is the last mention of Bahádar Náhar, who seems to have played a prominent part on the political stage for more than thirty years. The range of hills where he had established himself was peculiarly well suited for defence (see Tijára), and on them he and his family seem to have had a series of strongholds, the ruins of which are still considerable.

The viceroy, Khilár Khán, was succeeded in A.D. 1421 by Bayyár Muldrak, who in A.D. 1424, enraged rebellious Mewát. The Mewáttis "having laid waste and depopulated their country, took refuge in the mountains of 'Jahra,'† a place which was so strong that the Emperor had to return to Dehli without taking it. A year after he again marched against Mewát, when Jallu and Kaddu, grandsons of Bahádar Náhar and several Mewáttis who had joined them, pursued the invaders adopted the previous year, and after laying waste their own territories took up a position at Indor in the Tijára hills, ten miles north of Kotla. After resisting for some days, they were driven from Indor, which the Emperor destroyed. The insurgents retreated to the mountains of Ulwur, the passes of which they defended with much obstinacy, but eventually they had to surrender. These repeated expeditions against the Mewáttis did not render them quiet, and four months after the attack on Ulwur the Emperor had again to send troops against them. These troops carried fire and sword throughout the whole of Mewát,‡ which, however, remained a place of refuge to escaped prisoners.

In A.D. 1427, the Emperor, after putting to death Kaddu Mewáttí above mentioned, sent troops into Mewát, the inhabitants of which as usual abandoned their towns and fled to the mountains. Jallú (Bahádar

* Briggs's *Farishta*, vol. i. p. 405, and *Musliman Historians*, vol. iii. p. 449 and vol. iv pp. 33-34.

† No doubt Tijára, the initial letter of which was omitted.

‡ I can find, local tradition notwithstanding, historical mention of only one son of Bahádar Náhar who seems to have been of any account. This was Muldrak Khán, who, when acting with his father's old ally Mallá Yakbal Khán, was assassinated by him.

§ Briggs's *Farishta*, vol. i. p. 518 and *Mos. Hist.*, vol. iv. p. 61.

Náhar's grandson), with Ahmad Khan and Malik Fakaruddin, who probably belonged to the same family, collected a force within the fort of Ulwur, and defended it so bravely that the imperial commander had to accept a war contribution and return to Dehli.*

In A.D. 1428, the Emperor again marched to Mewát, and for a time at least subdued the country, obliging the inhabitants to pay him tribute. Rewári is spoken of as being in the hands of a Mewáttí chief.

In A.D. 1450, Bahlol Lodi ascended to the imperial throne. His first military movement was against Mewat. Ahmed Khan Mewáttí, who held the country "from Mahrauli to Jadhui Sarai," near Dehli, submitted to the imperial force and was deprived of seven "parganahs" (subdivisions of districts), but was permitted to hold the remainder as tributary. Ahmed Khán appointed his uncle Mubarak Khan to be perpetually in attendance at court as his representative. During Bahlol's struggle with the king of Jaunpur,† Ahmed Khán Mewáttí for a time supported the latter, and his conduct brought him another visit from the Emperor, to whom he was induced to submit. But Bábar tells us that Mewát was not included in the kingdom of Bahlol Lodi, who never really subjected it‡

In A.D. 1488 Sikandar Lodi sat upon the throne of Dehli. At this period Tijára was the seat of an Imperial Governor, and a Mewáttí or Khánzáda, Alam Khán, was one of his distinguished officers.§

In A.D. 1526 a new power appeared in India. Babar, who claimed to be the representative of Timur Lang, after winning the battle of Pámpat, took possession of Dehli and Agra, and determined that his enterprise should not be a mere raid like Timur's, but the foundation of a new and lasting empire. Then it was that the Rájputs made their last great struggle for independence. They were led by Rana Sankha, a chief of Mewar, who invited the Mewáttí chief, Hasan Khán, to aid the nation from which he had sprung in resisting the new horde of Musalmans from the north.

The political position of Hasan Khán at this time was a very important one. Bábar, in his autobiography, speaks of him as the prime mover in all the confusions and insurrections of the period. He had, he states, vainly shown Hasan Khán distinguished marks of favour, but the affections of the infidel lay all on the side of the Pagans—i.e., the Hindoos, and the propinquity of his country to Dehli, no doubt, made his opposition especially dangerous. Hasan Khán's seat at this time was at Ulwur, but local tradition says that he was originally established at Bahádarpur, eight miles from Ulwur, which was then in the possession of the Nikump Rájputs. || Bábar's great victory over the Rájputs and Mewáttís at Fatahpur

* Brigg's Farishta, vol. i, p. 521

† Ibid., vol. i, p. 553, and Mus. Hist.

‡ Mus. Hist., vol. iv, p. 262

§ Brigg's Farishta, vol. i, p. 566, Mus. Hist., vol. v, p. 97

|| In five of the six lists of the thirty six royal races of Rájputs collected by Colonel

Sikri relieved him of further difficulty with respect to Mewát, where he proceeded immediately after the battle. Hasan Khán had either fallen in the struggle or he had immediately afterwards been murdered by a servant instigated by his relations. Bábar advanced four marches from Fatahpur Sikri, and after the fifth encamped six kos from the Fort of Ulwar, on the banks of the River Manasi. * A messenger from Hasan Khán's son, Náhar Khán, arrived begging for pardon, and on receiving an assurance of safety, Náhar Khán came to Bábar, who bestowed on him a "pargana" of several lacs (of dams, of which forty go to the rupee), for his support.

Bábar states that "Hasan Khán's ancestors had made their capital at Tijara, but when he came to Mewat, Ulwar was the "seat of Government". The conqueror bestowed the city of Tijara, which he still designates "the capital of Mewát," on a follower named Chin Timur Sultán, with fifty lacs of dams. Farid Khán, who had commanded the right flank in the battle of Fatahpur Sikri, received charge of the Fort of Ulwar. Bábar himself visited and examined the Fort, where he spent a night,† and the treasure in which he bestowed on his son Humayun.

The political power of the Khánzáda chiefs of Mewat was now permanently broken, and they do not again appear, like Bahadar Nubar and Hasan Khán, as the powerful opponents or principal allies of emperors. There was a regular succession of Mughal Governors or Fort Commandants of Ulwar and Tijara—stone causeways were run across the hills in the neighbourhood of Kotila and Tijara—and the anecdotes of Lál Dás, a religious reformer—half Hindu, half Musalman—who flourished in Mewat in the time of Akbar and Shah Jahán, are full of oppressions practised not by local potentates settled in the country, but by Mughal officers. The Khánzadas still retained local importance, which, as will be subsequently shown, did not quite disappear until the present century. The extent of the territory they once held is pretty well indicated by the Musalman historians, existing traditions, and local remains. Rewari was at times

Tod the name "Nikumpa" appears. But Tod could find out nothing of the history of the Nikumpa race except that they preceded the Sewolias at Mandelgarh in Mewar. Had his inquiries extended to Ulwar, he would have discovered that local tradition declares the Nikumpa to have been the earliest possessors of the town and fort of Ulwar and of the surrounding territory. Khilora, an important village in Rámgarh is said to have belonged to them and the first erection of the fort of Indor is attributed to them. The ruling Nikumpa family is said to have sprung from the no longer existing village of Abhaner the site of which lies about nine miles north of Ulwar in the Dehra valley, a locality in other respects remarkable (see Religion page 63). According to a local rhyme they removed from Abhaner to Dadfkar which is situated deeper in the hills, and somewhat nearer Ulwar. At Dadfkar, Chand Rai Nikumpa is said to have assumed the title of Rájá.

The Bárah or Ráparal. It is called "Mahnuas Dyo" in Thorne's plan of the battle of Laswarree.

† Mus. Hist., vol. iv pp. 262-272.

held by them, at Sonah in Gurgaon, not far from Tijāra, considerable tombs and ruins now existing are attributed to them, and the Khānzādas themselves declare that they held 1481 kheras (towns and villages), extending over all Mewat. However, a comparison of their genealogies and records with the Persian histories seems to show that little dependence is to be placed on the former, though, no doubt, they indicate general facts.

Soon after Bábar's death, his successor, Humayūn, was in A.D. 1540 supplanted by the Pathān Sher Shāh, who, in A.D. 1545, was followed by Islām Shāh. During the reign of the latter a battle was fought and lost by the Emperor's troops at Firozpur Jhirka, in Mewāt, on which, however, Islām Shāh did not loose his hold.

An inscription on a fine tank in the Ulwur Fort states that it had been constructed by Chand Kāzī, Governor of the Fort (Hākīm Killa), under orders from Islām Shāh, and that it was completed in H. 958 (A.D. 1550).

Adil Shāh, the third of the Pathān interlopers, who succeeded in A.D. 1552, had to contend for the Empire with the returned Humayūn. Adil Shāh had been established on the throne by Hemū, an extraordinarily able and brave man, of a trading or banīya caste, called Dhūsar, whom I mention as he was a native of Mácherī in the present Ulwur territory, and then apparently included in Mewāt. Hemū is perhaps the greatest of that class of men who, though sprung from the trading order, are often the most valiant and reliable soldiers and administrators in Native States. He is said to have been originally a weighman in the bazaar, and after his rise he not only enabled Adil Shāh to triumph over those who first opposed him, but when the Mughals reappeared he resisted them successfully, and was regarded by them as the most formidable of their foes. It seems probable that he would have succeeded in finally defeating the invaders, but that he was mortally wounded when winning a victory at Panipat. Before his death he was taken before the young Akbar and Bairām Khān. The latter tried to induce the Emperor to slay him with his own hand, and when he refused, Bairām Khān killed him himself. A force was sent into Mewāt to take possession of Hemū's wealth, which was there together with his family, and also to reduce Hājī Khān, a slave of the late Emperor Sher Shāh, but a brave and able general. He was setting up pretensions to rule in Ulwur, but he did not venture to resist Akbar's troops, and fled to Ajmír. At Mácherī, however, where Hemū's family resided, there was much resistance before it was captured. Hemū's father was taken alive, and his conversion attempted. The attempt failed, and he was put to death.*

In these struggles for the restoration of Bábar's dynasty Khānzādas

apparently do not figure at all. Humayun seems to have conciliated them by marrying the elder daughter of Jamāl Khān, nephew of Babar's opponent, Hasan Khān, and by causing his great minister, Bairām Khān, to marry a younger daughter of the same Mewāṭī. Mirza Hindāl, brother of Humayun, had been placed in charge of Mewāt after the death of Bābar, and when contending with Humayun he is once spoken of as having retired to Ulwar, where he was in security. This was before Humayun's expulsion.* After Akbar's return, Bairām Khān, when offended, once left the court and went to Ulwar, whence he was induced to return. But though the hills of Mewāt may have been attractive to the great discontented nobles of the empire, the people of Mewāt seem to have been quiet enough, and the Khāndādas to have become distinguished soldiers in the imperial army.†

* *Muz. Hist.* vol. iv. p. 323 vol. v. pp. 172 302.

† *Khamsa* (in Akbari, vol. i. p. 321.

CHAPTER II

Mewát, when reduced to subjection, yielded a revenue of 169,81,000 tankas * to Bábar, who includes it in his list of conquered states. It appears from the "Áin-i-Akbarí" that the country was divided into two "Sirkárs," or districts, Ulwur and Tijára. Both pertained to the Súbah, or province of Agra, but the term "Mewát" did not officially disappear, as faujdars of Mewát continued to be appointed. The office was sometimes held with the Súbah of Dehli.

The Sirkár of Ulwur contained 43 Maháls or subdivisions, which comprised 1612 villages, having an area of 2,457,410 bighás (1,535,881 acres), and yielding a revenue of 5,924,232 dams, Rs. 1,48,105. The Maháls were as follow.—

(1)	Ulwur		
(2)	Dehra, situated within the limits of the present Tehsil of Ulwur		
(3)	Dadíkar,	do	do
(4)	Bahádarpur,	do	do
(5)	Mungáná,	do	do
(6)	Pinán,	do	do Rájgarh
(7)	Khilaura,	do	do Rámgarh
(8)	Jalálpur,	do	do Lachmangarh
(9)	Bahroz,	do	do Mandáwar
(10)	Rátá,	do	do Kishengarh
(11)	Nogáon,	do	do Rámgarh
(12)	Rasgan,	do	do Rámgarh
(13)	Harsána,	do	do Lachmangarh
(14)	Maujpur,	do	do
(15)	Ghát,	do	do
(16)	Hasanpur Khorí,	do	do
(17)	Balehta,	do	do Ulwur.
(18)	Bharkol,	do	do
(19)	Bhajera,	do.	do
(20)	Umrán,	do	do
(21)	Hájipur,	do	do
(22)	Deotí,	do	do Bánsúr
(23)	Kohráná,	do.	do Rájgarh.
		do	do Bahrór.

* Presumably Sikandarí tankas, or Rs 8,490,50. See Thomas Pathan's Kings of Dehli, p 391

† Blochman's Translation of Áin-i-Akbarí, p 493

(24) Mubarikpur, situated within the limits of the present Tahsil of Rāmgarh.			
(25) Baroda Moa, do	do.	do	Lachmangarh
(26.) Ismaīlpur, do	do.	do.	Kishengarh
(27) Khairtal, do	do	do	
(28.) Harrauli, do	do	do.	
(29) Toda Bhill			
(30) Antela Bhālerā,	}	Generally in Jaipur territory	
(31) Bairāt,			
(32.) Balhār,			
(33) Baroda Tatāl Khān,			
(34.) Ghātā, or Lāṣnā,			
(35) Hasanpur Mandawar,			
(36) Kīyāra, <i>alias</i> Bhāngarh,			
(37) Ghāt Pirān, <i>alias</i> Rāmpur,			
(38.) Mandlōrā,			
(39) Bhitwān,			
(40) Bhādāwar			
(41) Nāhar Kho,			
(42.) Muhammadabad,			
(43) Koldār			

The Sirkār of Tijāra was made up of 18 Mahāls, containing 253 villages, with an area of 200,976 bighās, or 125,600 acres, and yielding 3,22,92,880 dams, or Rs. 807,322. The Mahāls were—

(1) Tijāra.		
(2) Indor in the present Tahsil of Tijāra.		
(3) Pur, do	do	Kishengarh
(4) Bambolra, do	do.	
(5) Ghar Kā Thana,	do.	
(6) Ujina,	}	Generally in Gurgaon district of British territory
(7) Umra Umri,		
(8) Pinagwān,		
(9) Jhamriwat,		
(10) Khānpur,		
(11) Sākra,		
(12) Sānthāwāri,		
(13.) Firorpur Jhri		
(14) Tatahpur,		
(15) Kotla,		
(16) Kharewa,		
(17) Desurd,		
(18.) Nagina,		

Akbar appears to have given some attention to Mewāt. In A.D. 1577 (A.D. 1579), he visited Ulwur on his way to Fatahpur Sirkā.

Local tradition says that under his direction a turbulent class called Malliks, who were settled at Mungāna, a few miles south of Ulwur city, was exterminated, and the present village of Akbarpur founded on the site of Mungāna, which was destroyed. But no mention of this is made in the

Persian history of Badaúni, although the historian was with Akbar on his visit to Ulwur*. These Mallika seem to have been Rájpúts converted to Islám. There were traditions of them both in the north and east, as well as to the south of Ulwur, but none now survive. In fact, Mewát seems to have given the Mughal Government but little real trouble. Even tradition speaks of but one serious *emrute* on the part of the old rulers of the country. This is said to have occurred in Aurangzeb's time, when Ikram Khán Khánzáda plundered the country and took from the Governor of Tjára his standard and kettledrum. But it is not pretended that Ikram Khán made himself really formidable (see Tjára).

An old book† in the possession of one Hákim Zakaria, of Ulwur, states that the famous Sawái Jai Singh of Jaipur obtained Ulwur in *jágir* from Aurangzeb. However, he was permitted to hold it for a few years only, because it was pointed out to the Emperor that the fort was too strong and too near Delhi to be left in the possession of the Jaipur Rája. The Emperor sent a person to make a plan of the Ulwur fort, which, after taking it out of the hands of Sawái Jai Singh, he repaired and garrisoned with imperial troops. It would appear that Aurangzeb himself visited Ulwur, for the inscription on a mosque in the city notifies it was built by his order.

About A.D. 1720, when Muhammad Sháh was Emperor, Cháraman, the first great Ját freebooter, reached Tjára, plundering the country wherever he went (see Tjára). He does not seem to have effected a permanent lodgment, but between A.D. 1724 and 1763 the Játs overran the country. They occupied Bánsúr, Hájpur, Rámpur, Kí-hengarh, Mandáwar, Bárod, Bahrór, Karníkot, Tjára, and their progress was more especially marked between A.D. 1745 and 1763, when the energy of Surajmal, the grand-nephew of Cháraman, directed them. After his death the Sikhs plundered in the Tjára district, from which the Játs were ousted by Najaf Kúli Khán, a converted Rahtór Rájpút, and Jágirdar of Rewári, who had risen in the service of the imperial commander-in-chief, the famous Najaf Khán. Kúli Khán‡ tried to oust

* At the time of Akbar's visit there was a celebrated saint, named Sheikh Mubárak Mulána, resident at Ulwur. A long story is told of how Akbar visited him, and was made to feel his miraculous power. One would have expected that the story would have had so much foundation as consists in an actual visit of Akbar to the shekh. But there is almost proof positive that it has not that foundation. Badaúni was with Akbar, observing his proceedings. He had the highest veneration for the shekh, a sketch of whose life and the time of whose death he gives, and yet he says nothing of the visit, which, had it occurred, would have been one of the greatest events in the shekh's life, and which Badaúni himself would have witnessed.

† This old book, and a Táríkh Hind in the Ráj library, specify the persons appointed to important office in Mewát from Aurangzeb's time to Badan Singh Ját's, but a string of names can be of no value here. The officials were all Musalman.

‡ Najaf Kúli Khán died at Kánound (now Patiala territory), where Appa Sahib besieged his widow. Ismail Beg came to her assistance, but was taken prisoner by the Marhattas, and eventually died in confinement at Agra.

the Jâts from Kishengarh, but failed, and Ismail Beg, also a celebrated Mughal leader, was sent by the Marhattas to supersede him. The two, however, played into each other's hands, and Ismail Beg held Tijâra unmolested until the Mârhattas, whom he had defied, came to oust him.* After fluctuations of fortune, Ismail Beg was finally defeated at Pâtan, near Kot Patli, and his army scattered. After this the Mârhattas occupied Tijâra, which some years after was again recovered by the Jâts. The Jâts, however, were usually more or less subject to Najaf Khân, who was, perhaps, the last of the great imperial officers, and whose dominion embraced all Vewât.

The Narukas had now joined in the struggle for territory (A.D. 1770-75),† and the Jâts weakened by Najaf Khân, could not resist them. At no time had either Jâts or Mârhattas held the small tract of country lying south of the towns of Ulwur and Rîmgarh and known as Narûkhand, or the abode of the Narukas, and I must now trace the origin and growth of this great sept, which at present rules the Ulwur State.

* Keene's *Mughal Empire* p. 103 and *Tijâra Local History*. The Mârhattas under Sindiah, are once mentioned as retreating on Ulwur before Ismail Beg. Skinner's *Life*, vol. I. pp. 47-48.

† Keene, p. 122.

CHAPTER III.

UDE KARAN, head of the Kachwáha tribe of Rájputs, and Chief of the territory now known as Jaipur, took his seat on the "Cushion" in s. 1424 (A.D. 1367). His eldest son, Bar Singh, was the ancestor of the present ruling house of Ulwur. Bar Singh was to have married a certain lady for whom his father in jest pretended a fancy. The joke gave Bar Singh deep offence. He insisted on Ude Karan taking his place as bridegroom, and to any son who might be born of the marriage he resigned his right to the "Cushion" after his father's death.

Náhar Singh was the issue of the marriage, and, accordingly, he succeeded his father, while Bar Singh received only an estate of eighty-four villages, known as Jhák and Mozabad, or Manjabad, small towns twenty-five or thirty miles south-west of the city of Jaipur.

Mairáj, Bar Singh's son, is said to have been at one time in possession of Amer, then the capital town, where he constructed the Maháta Tank. Narú, son of Mairáj, did not retain Amer. He was supplanted by Chandar Sen in s. 1527, and returned to Mozabád. Narú gave his name to the clan descended from him, and known as Naruka. He had five sons—

Lálá, ancestor of the Laláwat Narukas, to which the Ulwur family belongs.

Dásá, ancestor of the Dásúwat Narukas, to which the Chief of Uníára and that of Láwa belong.

Tejsi's descendants have villages in Jaipur, and village Hádérhera in Ulwur.

Jeta's descendants had Pipal Khera in Govindgarh, and now have villages in Jaipur.

Chítar's children hold Naitala Kaikari in Ulwur, a very small jágír.

Lálá, the eldest, is said to have declined continuing the struggle for the Amer "Cushion," and his father consequently treated him as a younger son, and in his lifetime consigned his own regal claims (*jugrāj kya*) to the high-spirited Dásá, who also received most of his father's estate, Lálá obtaining only Jhák and twelve villages.

Lálá, however, for the loyal spirit he displayed towards his chief, Bhárat Mal, is said to have received from him the title of Ráo and a banner (Nishán). His son, Ude Singh, served under Bhárat Mal of Amer, and usually led the van of battle (*harol*). His son, Lár Khán, was much with the great Mán Singh, and is said to have received his

title of Khán from the Emperor Lár Khán's son, Fateh Singh, had issue as follows —

- 1 Ráo Kalián Singh.
- 2 Karan Singh, whose descendant holds village Baháli of Rájgarh, Ulwur
- 3 Akhe Singh, whose descendant holds village Narainpur of Rájgarh, Ulwur
- 4 Ranchor Dás, whose descendant holds village Tikel of Jaipur

Ráo Kalián Singh appears to have been the first of the Laláwat Narukas to settle in the present Ulwur territory, but Dásáwat Narukas were already established in the tract called Narukhand, of which a portion now forms a part of Southern Ulwur territory (see "Aristocracy," page 121) Kalián Singh is said to have lost the old family estate of Jhák in supporting his Chief, Jai Singh, against a rival, and to have received Mácherí, an estate which lay on the eastern border of the Narukhand of the Dásawats, and which became included in that tract. His services, however were chiefly performed at Kámá, which had been bestowed on Sawái Jai Singh by Aurangzeb, and in the neighbourhood of which the Meos were troublesome. The government of Kámá, now in Bharatpur, seems to have been regarded as difficult and important, for one or more of Sawái Jai Singh's own sons is said to have taken the place of Kalián Singh, who then returned to Mácherí. It is probable that he continued to consider himself the rightful Jágirdar of Kámá, the claim to which was revived by his descendant, Bakhtáwar Singh. One legend says he returned home in consequence of a prophetic rhyme addressed to him by a lady upon the funeral pile, whose directions he had solicited just before she became "Sati."

"Jáo bas áb des meu, Ráo kaliánjí áp.
Ago kui men hongé, partápík Partáp."

"Go, dwell in your own land
Ráo Kalián
Of your house will hereafter be
The fortunate Partáp."

The date of Kalián Singh's return to Mácherí is given as Asoj Sudí doj a. 1728 A.D (1671) Kalián Singh had six sons, of whom five had issue. Their seats are all, except Pal, situated in the present Ulwur territory, and were as follows —

- Mácherí, founded or occupied by Ráo Anand Singh, eldest son and head of the family
- Pára, founded or occupied by Shám Singh
- Páí, founded or occupied by Jodh Singh. Nizámatnagar in Ulwur is the present head seat.
- Khora, founded or occupied by Amar Singh.
- Palwa, founded or occupied by Isrí Singh.

The sons of Kálián Singh are said to have furnished eighty-four horses to the service of Jaipur. A horse represented about 200 cultivated acres.

The Mácherí family split into two (see Genealogical Tree in Appendix), the head of the elder branch is now the Ulwar Chief. The head of the junior is the Thákur of Bijwár, who is, therefore, more nearly related to the Chief than the members of any of the other four families. Bijwár, Pára, Pái, Khora, and Palwa are known as the "pañch thákúas" of Ulwar, and they and their offshoots together are spoken of as the "Bára Kotrí," a term which was borrowed from Jaipur, where it is applied to some families related to the Chief. It was Rao Anand Singh's two grandsons who divided the estate of Mácherí. Rao Zoráwar Singh, as head of the house, remained at Mácherí. Zulim Singh received Bijwár.

Zoráwar Singh's grandson and second successor was Rao Partáp Singh, who developed his little estate of two and a half villages into a principality, and threw off allegiance to Jaipur. Partáp Singh's energy and address seem early to have made him prominent in Jaipur.* He contended with the Natháwat Thákur of Chomu for the highest place in Darbár, he was ordered to coerce his turbulent brethren, the Narúkas of Uníará, whose peace with the Jaipur chief was made by him. He was sent with Jaipur troops to relieve the fort of Ranthambor, the imperial garrison of which was besieged by Márhattas. At length his position or conduct excited jealousy at Jaipur, and a famous astrologer drew attention to the rings in his eyes, which are considered to indicate one destined to kingly dignity. His presence at Jaipur was in consequence thought dangerous to the Chief, and he had to fly for his life. At Raygarh (in Ulwar), where he stopped, he is said to have met his brethren and to have enjoined them to remain faithful to their Chief, the Rájá of Jaipur. He himself proceeded towards Dehli *via* Díg, where he took service with the great Ját, Súraj Mal. After the latter's death, his son, Jawáhir Singh, resolved to march to Pokhar through Jaipur territory; and Partáp Singh, still loyal to his Chief, quarrelled with Jawáhir Singh on that account, left him, and returned to Jaipur, where his assistance was much desired. Jawáhir Singh, who had the well-known Sumroo with his army, avoided the direct

* The sketch of Partáp Singh's career and of the origin of the Narúkas has been chiefly derived from a compilation by the late Díván Jai Gopál, who was the best-informed of the old Ulwar officials, and another by Sheo Bakhsh Bháráít, one of the most intelligent of the Ulwar rhymers. The works most referred to by Sheo Bakhsh and Jai Gopál are a *bansáol*, or clan history, of the Kachwáha, compiled under the direction of the Jaipur Thákur of Chomu, a ballad on Partáp Singh, called the "Partáp ráśá," written twenty-five years after the death of Partáp Singh, and a second ballad bearing the same name, written in M. R. Banní Singh's time. However, the sketch has no pretension to accuracy, though probably the transactions in which Partáp Singh took a prominent part are fairly indicated, and the dates of his main successes are sufficiently recent to have been preserved by local tradition, impressed as they would have been on the minds of the people.

route, and tried to make his way through Tonrawáti, a hilly country thirty miles north of Jaipur. There Partáp Singh counselled an attack, and the famous battle of Māonda was fought, in which the Jāts were defeated. Sambat 1823 (A.D. 1700), Jawáhir Singh retreated *cid* Ulwur* to Bhartpur, pursued by the Jaipur forces under one Raj Singh, an artilleryman. Partáp Singh, after the victory, went straight to Jaipur, and obtained the Chief's permission to build a fort at Rájgarh, near Macheri. The site of the fort was, at Partáp Singh's request, chosen, and the first matlock struck by Raj Singh, then returning from the pursuit of the Jāts, and this Raj Singh is said to have subsequently led the Jaipur troops in attacking it.†

This fort of Rájgarh was the first considerable stronghold possessed by Partáp Singh, who for some time after the battle of Māonda preserved friendly relations with his Chief. This appears from the fact of his going in charge of the Chief's heir when the latter went to be married at Bikānir in A. 1825 (Bikānir Gazetteer, p. 62). Shortly after he seems to have practically set up for himself. He established relations with Mirza Najaf Khán (the well known imperial general) and the Marhattas, and encouraged the people of the country to look to him as their protector. He established forts in A. 1827 (A.D. 1770), at Tabla and Rájpur, near Rájgarh, completed the fort of Rájgarh in A. 1828 (A.D. 1771), built or strengthened Malá Khara fort between Ulwur and Rájgarh in A. 1829, Baldeogarh in A. 1830, Partápgarh in A. 1832, and about the same time Kánkwári, Thána Gházi, and Ajabgarh, all in the south west of the present territory. He also occupied other territory of Jaipur to the south west,‡ which was however, recovered by that State partly during the lifetime of Partáp Singh, partly during his successors. Partáp Singh at one time occupied territory up to the Sikar villages in Shekhawáti. With the Ráo Rájá of Sikar he formed an alliance, and, according to the Sikar account, enabled him to punish his troublesome neighbours of Kānsli.

The Ulwur fort was in the hands of the Jāts of Bhartpur, who at the time Partáp Singh's reputation was growing were reduced to great straits by Najibudaula, the imperial minister, and by Mirza Najaf Khán, the commander in chief of the imperial forces. The pay of the garrison was much in arrears, and the Ját Chief made no pretence of ability to liquidate the debt. "Give the ruin to whom you will," he said, "I don't want it." The fort-commandant then invited Partáp Singh to take possession of the fort on condition that he paid the garrison what was due to them. Partáp Singh was then at Kánkwári (the least accessible of the Ulwur forts), and having accepted the terms, he came to Ulwur and entered the fort by the Lachman Pol gate, Mangsar, Sudí 3, A. 1832 (Nov. 1875).

Keene's Moghul Empire, p. 82.

† The name of the hill on which it was situated is Bággráji Pahárl.

‡ Bairát, Pirágpura, Antola, Bhábra, Merh, Sítal, Tála, Dhola, Garhria.

Up to the taking of the Ulwur Fort, Partáp Singh's brethren had not recognised him as their Chief, but now they began to do homage and present offerings (*nazars*). They seem to have been jealous of, or offended with, Sarúp Singh, probably the principal Dasawat Narúka in Narukhand, who held the forts of Rámgarh and Taur (now Lachmangarh), and opposed Partáp Singh. One Andha Naik pretended to desert with a party to Sarúp Singh, and thus gaining admission to Taur, made Sarúp Singh a prisoner, and brought him to Ulwur. Partáp Singh received him in the fort, and ordered him to present a *nazar*. He refused, whereupon Partáp Singh put him to death, by binding a strip of wetted buffalo's hide round his head, which, slowly contracting as it dried, burst his skull (*budh bandhvá diya*). Sarúp Singh's death placed Partáp Singh in possession of more territory in Narúkhanda, and, taking advantage of the depressed condition of the Játs, he, between s. 1832 and 1839, obtained Bahádar-pur, Dehia, Jhíndolí, Bánsur, Bahrór, Bárod, Rámpur, Harsaura, Hájipur, Hamírpur, Narámpur, Gadhí Mámur, Thánu Gházi. When Najaf Khán attacked Díg, s. 1832 (A D 1775), Partáp Singh sent a force under one Khushálí Rám Haldia to aid him, but disagreement arose, owing, it is said, to Najaf Khán's intention of invading Jaipur, which Partáp Singh declared he would resist. One account says that Najaf Khán ordered Partáp Singh to vacate the Ulwur Fort, or to pay tribute to the Emperor, and on his refusal, marched against him, and so the siege of Lachmangarh—which is the subject of a ballad—took place. The Mirhattas aided Partáp Singh, and after four months the siege was raised. When Najaf Khán abandoned the siege, Khushálí Rám, above mentioned, remained with him as Partáp Singh's Vakil. His brother, Daulat Rám, was also in Partáp Singh's service, and the latter is said to have given both brothers deadly offence by cuffing Daulat Rám. In revenge they urged Najaf Khán to make a prisoner of Partáp Singh when he, on invitation, came towards Díg to confer with Najaf Khán. Accordingly, the Musalman troops surrounded Partáp Singh and his party at Rassia, near Nagar in Bharátpur. Partáp Singh, who was engaged in worship when the surprise occurred, was induced by Thákur Mangal Singh of Khera, who had distinguished himself in the Lachmangarh campaign, to save himself, and, with such of his followers as could break through, he escaped to Lachmangarh. The Rassia attack is commemorated in an ironical couplet—

"Rassia wálí Dungri tujh ko sát eal'm,
Ure kasumbí págrí, lajja rákhe Rám"

"O Rassia hill, seven times salutation,
Their red turbans flew off, may
Rám save their honour."

The Rassia affair is said to have occurred s. 1836 (A D. 1779). Partáp Singh was hard put to it for money, but he replenished his coffers by robbing a rich person at Thánu Gházi, and he plundered Baswa, a town of

Jaipur, near Rajgarh Daulat Rām, who had gone to Jaipur, again advised an attack on his old master, and in a. 1839, an army from Jaipur, headed by the Chief himself, whose name also was Partāp Singh, approached Rājgarh Partāp Singh of Ulwur, declaring that he would go to meet (*peshrāfi*) his Chief in due form, rode into the Jaipur camp, and, without attempting the life of the Rājā, killed a buffalo near his tent, attacked and slew some of his old enemies, the Nathāwats, and retreated to Rājgarh, which the Jaipur force failed to take, and Partāp Singh having allied himself with the Mārhattas, the Rājā was reduced to great straits Partāp Singh, seeing his old Chief in difficulties, acted towards him, it is said, with forbearance.

Partāp Singh's most trusted officials were Hoshdār Khān and Mian Jīwan Khān. The former was his agent with General Perron, Sindhiā's famous French officer, and aided by Najaf Khān, he obtained for his master from the Emperor, at Dehli, the much-coveted insignia called "Māhi Marātib," which are preserved by the Ulwur Darbar with care, and still paraded on great occasions. His minister, Ram Sewak, is spoken of as aiding much in the acquirement of funds. Khushālī Rām Haldia was murdered by direction of Partāp Singh, whom he had abandoned * but Partāp Singh made terms with the Haldia family during the Jaipur attack on Rajgarh, and a member of it is now chief officer of the army Partāp Singh died in a. 1847 (A.D. 1791) Before his death, having no sons of his own, he selected an heir in a curious manner Any boy of "the twelve kotris," that is, any descendant of Khlān Singh, was held by him to be eligible, and in order to secure the best, he assembled his young kinsfolk, probably eliminated those whose horoscopes were not promising, and finally selected Bakhtāwar Singh of Thāna; because, though a little child, he preferred a sword and shield to any of the toys which pleased the other boys. Bakhtāwar Singh was not only far from being the nearest of kin to Partāp Singh, but he was not even a scion of one of the five chief families The Thāna house to which he belonged was a junior branch of Pāra, and a family precedent was thus established which was to have a lasting influence.

Partāp Singh was a man of great ability and courage, and his personal prowess is much talked of His mode of putting Sarūp Singh to death, and his execution of an unfortunate slave girl for peeping over a wall in the Ulwur Fort, seem to indicate that he was rather a cruel man It is remarkable how much the accounts of him dwell upon his natural loyalty and constant forbearance towards the Chief of his tribe, the Maharaja of Jaipur The following is the list of parganahs Partāp Singh is said to

* In 1874, when I, as Settlement Officer, was inspecting villages in Lachmangarh, some Baorias came to complain that they had been deprived of a certain village received in rent-free grant by an ancestor for distinguished service to the State. It turned out that this service was the murder of Khushālī Rām.

have been in possession of at his death.—Ulwur, Múli Khara, Rájgarh, Rájpur, Lachmangarh, Gobindgarh, Pápal Khara, Rámgarh, Bahádarpur, Dehra, Jíndol, Harsaura, Bahrot, Bárod, Binsár, Rámpur, Hájpur, Hamirpur, Narampur, Gadhi Mámúr, Thána Ghází, Partapgarh, Ajabgarh, Baldeogarh, Tahla, Khunteta, Tatarpur, Sital (now in Jaipur), Gudha (now in Jaipur), Dubbí (now in Jaipur), Sikrái (now in Jaipur), Báori Khara (now in Jaipur). The revenue yielded by this territory is said to have been six or seven lákhs.

Bakhtáwar Singh succeeded in \approx 1817 (A.D. 1791). At that time the Márhattas, invited by Diwan Rám Sewak, an old official of Partáp Singh, came to Rájgarh, and domestic difficulties were also caused by the same official. Consequently, Rám Sewak was enticed from Rájgarh, where he resided, to Ulwur, seized and put to death by direction of Bakhtáwar Singh, after which the Márhattas went away. In \approx 1830, Bakhtáwar Singh went to marry the daughter of the Thákúr of Húchawan in Márwár, and visited Jaipur on his way back. He was received in a friendly way, but the Jaipur Chief soon placed him under restraint, and it is said that he did not recover his liberty until he had resigned the forts of Gudha Sainthal, Báori Khara, Dubbí, and Sikrái, all now in Jaipur territory.

Soon after his accession Bakhtáwar Singh occupied Káma and other parganahs of Bhartpur, on the pretext that they were part of the *jágir* of his ancestor, Kálián Singh. He held, too, for a time, Biwal, Kánti, Fírozpur, and Kot Putli.

On the present Bhartpur border the last Khawázilas of note possessed some territory. Zulfikár Khán, the principal, had a fort known as Ghasaoli, and had opposed the Ulwur Chief. About \approx 1800, Bakhtáwar Singh, aided by the Márhattas, expelled him, destroyed the fort, and established that of Gobindgarh near to its site.

“At the commencement of the Márhatta war, he accepted the protection of the British Government, with whom he entered into an offensive and defensive alliance. His astute vakíl, Ahmad Baksh Khán, who afterwards became Nawáb of Fírozpur and Lubahn, joined Lord Lake, to whom he rendered valuable services in procuring supplies for the army, in sending a small force from Ulwur to co-operate with it, and especially in supplying the information of the movements of the Márhattas which led to the victory of Laswárá in A.D. 1803.” The field of this battle is twenty miles east of the city of Ulwur. A full account of the battle will be found under “Laswárá.”

As a reward for his services the district called Ráth, in the north-west of the present Ulwur territory (see Ráth), Haríaná, and a portion of Mewát, were conferred on Bakhtáwar Singh in 1803 (see Treaties in Appendix).

The British Government conferred Fírozpur in Gurgaom on Ahmad Baksh Khán, the Vakíl; and his master, out of his own grant, gave him Lubárá in Haríaná, which, at Ahmad Baksh's request, was made, like Fírozpur, independent of Ulwur.

Some months afterwards the British Government allowed Bakhtáwar Singh to exchange Harfánd for the present Ulwar parganas of Kathumbar and Sonkhar in the south-east, and Tyára and Tapokra in the north-east. The Meos of his new territory, as well as those of his old, gave him much trouble. During the war between Jaipur and Márwár regarding Dhonkal Singh, Bakhtáwar Singh is said to have assisted to maintain order in Jaipur. He, however, interfered there in such a manner as to attract the notice of the British Government, who, in A.D. 1811, obliged him "to bind himself not to enter into negotiations or engagements with other chiefs" (see Appendix)

In A.D. 1812, he took possession of Dubbí and Sakrai, which Jaipur was said to have unfairly obtained from him, but which, being Jaipur territory at the time of his connection with the British Government, it was a breach of treaty to retake. He "refused to obey the orders of the Resident at Delhi to give them up. He collected a large number of his clansmen and others to oppose the force which was sent against him, and it was not until the British force arrived within sight of Ulwar that he was persuaded by those about him to agree to surrender the forts, and to pay three lakhs of rupees on account of the expenses of the expedition. About this time Bakhtáwar Singh is said to have become deranged, the principal symptom of his malady being the cruel manner in which he vented his hatred against the Mahomedans. Wherever he caught a Fakir he is said to have given him the option of performing a miracle, or of having his nose and ears cut off. It is recorded that on one occasion he sent a pot full of noses and ears to Ahmad Bakhsh Khán, who had done him such good service, but with whom he had quarrelled. He also caused many Mahomedan tombs and mosques to be desecrated, turning the latter into Hindu temples."

These proceedings caused much excitement at Delhi, the Musalmans of which desired to invade Ulwar, but they were pacified by the Resident, who strove to restrain the Ulwar chief.

Bakhtáwar Singh is said to have behaved well to his brethren, none of whom he deprived of *jagírs* , though he kept his people in order, and severely punished those who offended. Iláhí Bakhsh, son of Partáp Singh's minister, Hoshdár Khán, becoming presumptuous, gave great offence to the Chief and though he escaped, six of his people took poison and died to save their honour in the Rájgarh Fort. Besides Díwán Rám Sewak, he put to death for treachery another official of position called Shekh Ahsánulláh. Thákur Samral Singh Kilánót, an old officer of Partáp Singh's, became for some years his principal minister, and received the title of Rájá Bahádar †. After his death Akhe Singh Bánkawat

Administration Report of Captain Cadell for 1871-72, which I have subsequently quoted a great deal, and occasionally I have quoted the preface to Aitchison's "Ulwar Treaties."

† His grandson Chhimman Singh, turned traitor in 1857, and caused the disaster of Achnera.

became the chief minister. Ráo Har Narain Haldia, son of the traitor Daulat Rám, and grandfather of the present Fauj Bakhsh, or commander-in-chief, and also Salig Rám and Noud Rám, Sahawals, whose family still have a position, were officials of standing.

Bakhtáwar Singh died in A.D. 1815. At the time of his death the revenue of the state was about fifteen lakhs, but it was only eleven when he received the grant of territory from the British Government. Of this the new districts contributed three lakhs. They now pay more than double.

After the death of Bakhtáwar Singh the succession was disputed. Bakhtáwar Singh, like his predecessor, had no sons of his own, but instead of examining all the boys of the "twelve kotris," after the fashion of Partáp Singh, he sent for a lad named Banní Singh from his own original house of Thána, and indicated his intention of adopting him. He died before the formal ceremony was completed, but Banní Singh, then seven years old, was accepted as Rajá by the Ryputs and artillery (*Golandíz*), headed by Akhe Singh Bánkawat, and an influential *chola* or household slave named Rámu. Nawáb Ahmad Bakhsh Khan, the powerful Vakil, and Salig Rám's son, backed by the three regular regiments of the army, supported the claims of an illegitimate son of the chief, named Balwant Singh, a boy of six, to share the State with Banní Singh. Some influential officials, as Har Narain and Noud Rám, seem to have been neutral, and when Banní Singh took his seat on the "gaddi," Balwant Singh was allowed to sit beside him on his left hand. It was said whilst they were children they should be like Ram and Lachman, and be treated as equal. The Resident at Dehli was induced to send *khillats* to each, "and it was arranged that the nephew should have the title, while the son exercised the power of the State. This arrangement, although sanctioned by the British Government, was never really acted upon. The affairs of the State were conducted, amidst constant squabbles, by Diváns until 1824, when a sanguinary fight took place between the rival factions, which resulted in victory to Banní Singh, who, with the aid of Akhe Singh, made Balwant Singh a prisoner." Rámu and Ahmad Bakhsh each tried to obtain for their respective parties the support of the Dehli Resident, "Sir David Ochterlony, who desired Banní Singh to settle a jagír of Rs. 15,000 per annum on Balwant Singh, but the young Chief declined to do so," and Balwant Singh remained a prisoner for two years. Moreover, the life of Ahmad Bakhsh was attempted while he was a guest of the Resident at Dehli. The crime was traced to the instigation of persons at the Court of Ulwur, and the chief was required to surrender them, but it was not till 1826, after the fall of Bharatpur and the advance of a British force on Ulwur, that the Chief complied." He was compelled to make "a provision for Balwant Singh, partly in land and partly in money, equivalent in value to the lands ceded to Ulwur by the British Government. Balwant Singh died childless in 1845, when his possessions reverted to the State."

"Banní Singh had not succeeded to a peaceable inheritance. An old

chronicle describes his people at that time 'as singularly savage and brutal, robbers by profession, never to be reformed or subdued,' but the Chief accomplished the difficult task of bringing them into comparative order. The Meos "were the most numerous as well as the most troublesome of his subjects" and it was not until after the infliction of signal chastisement, by burning their villages and carrying off their cattle, that he succeeded in subduing them. In order to render the large turbulent villages harmless he broke them up, compelling the inhabitants to dwell on their lands in a number of little hamlets (see *Raghunāthgarh and Nikach*).

"The government of the State had previously been carried on without system, but with the assistance of Ammujan and his two brothers," able Musalman gentlemen of Delhi, whom the Chief took into his service and made Diwāns "about 1638, great changes were made. The land revenue had prior to that year been levied in kind, the State often claiming half the gross produce, plus a thirteenth of the remainder, on account of the expenses of collection (see "Rent rates"). Payments in coin were substituted, and civil and criminal courts were established; but all the reforms which were introduced brought more into the pockets of the Diwāns than into the State exchequer.

"About A.D. 1651, enormous peculations were brought to light. The Diwāns were imprisoned, but released on payment of seven lakhs, and it was not long before they regained their former power. The accounts of 1650 show that the large sum of eleven lakhs was realised in that one year by fines imposed upon the officials."

"Greatly as the ryots were oppressed during his reign of forty-two years, Bannī Singh's name is cherished with the greatest reverence by the Rājputs. Even now, whenever they have any occasions for rejoicing, they exclaim, 'The days of Bannī Singh have returned!'

"Although by no means a well educated man himself, he was a great patron of arts and letters, and attracted painters and skilled artisans from various parts of India to his service. He expended large sums of money on the collection of a fine library. For one book alone, a beautiful illuminated copy of the '*Gulistan*,' he paid Rs. 50,000."

No tomb was "erected by his son to his memory, but he has left many splendid monuments to his name, such as a grand and extensive palace in the city, and a smaller but more beautiful one called the '*Mott Durg*,' or '*Bannī Bidas*,' situated at a short distance from the town."

"But his great work was the large 'bandh' or dam, built at Sūber, ten miles from Ulwar, which forms a fine lake. Its water, brought into Ulwar by a masonry aqueduct, has changed the barren lands which previously surrounded the town into a mass of luxuriant gardens."

"Jealous of power, fond of state and ceremony, anxious to be just without sacrificing what he considered his interest at the shrine of justice, at times generous to excess, at others niggardly, kindly dispositioned but occasionally cruel, he was, on the whole, an excellent type of a great"

Native Chief of the past generation. His good deeds are remembered and his bad ones forgotten by the people, though some of the bad were bad enough.

"During the last five years of his life he suffered from paralysis, and was unable to exert the same control over affairs as previously, and the Díváns, in consequence, exercised almost uncontrolled power in the State.

"Before his death he had an opportunity of proving his loyalty to the British Government. Bedridden as he was, he selected the flower of his army, and despatched a force consisting of about 800 infantry, 400 cavalry, and four guns, to the assistance of the beleaguered garrison at Agra. The cavalry, among whom was the '*Akhe Chatti*,' or Chief's personal guard, were all Rájpúts—the remainder principally Mahomedans.

"The Nímach and Nasirabad brigade of mutineers came upon them at Achnera, on the road between Bhartpur and Agra. Deserted by their leader and the Mahomedan portion of the force, including the artillery, the Rájpúts suffered a severe defeat, leaving on the field fifty-five men, among whom were ten Sardars of note, whose heads subsequently received *khullats* from Government. The old Chief was on the point of death when tidings of the disaster reached Ulwar, but his reason had fled, and he was spared the sorrowful news. The last order he is said to have given in writing—he having lost the use of his tongue—was that a lakh of rupees should be sent down from the fort and sent out to his small force."

The traitorous leader on this occasion was Raja Bahádur Chimman Singh, grandson of Samrat Singh Kahanot, mentioned above as a servant of Partáp Singh. He is said to have been connected by marriage with some of the mutineers.

Rámú, the faithful old *chela*, died in 1825. His son Mulla had established a great influence over the young Chief, and, on the whole, this influence was used for good, for he was kept under restraint, and compelled to acquire some education. But Mulla treated him sometimes with such indignity as to excite the anger of the Rájpúts, and at last Akhe Singh had Mulla murdered, to the extreme grief and displeasure of Banú Singh, who expelled Akhe Singh from Ulwar.

Banú Singh died in August 1857, and his only surviving son, Sheodán Singh, a boy of twelve, succeeded. The administration was in the hands of the Dehli Díváns, who also had acquired a great influence over the young Maharáo Rájá, and their position and conduct gave deadly offence to the Rájpúts. The Chief adopted the Mahomedan style of dress and speech, and made no secret of his preference for the foreigners. At last, in August 1858, the discontent culminated in an insurrection of the Rájpúts, and the Díváns barely escaped with their lives. Captain Nixon, Political Agent of Bhartpur, immediately proceeded to Ulwar. He was met on the border by a body of Rájpúts, headed by Thákur Lakdír Singh of Bájwár, who, though he had approved the *emeute*, had done his best to moderate the proceedings of the insurgents.

Captain Nixon found the Chief "in an anguish of rage" with his brethren the Rājputs, whose action was held to have been the consequence of great provocation, and a Council of Administration was appointed, under the presidency of Thākur Lakhdīr Singh.

Captain Impey was appointed Political Agent of Ulwar in November 1858. The Delhi Dīwān, notwithstanding their reputation as administrators, had failed—at least latterly—to maintain order, and Captain Impey found every department in utter confusion, and all his energy and persistency were necessary for the arrangement of affairs. "He had numerous difficulties to encounter in accomplishing this task," and the young Chief, in spite of his youth, thwarted him to the utmost.

"The Council of Regency, formed by Captain Nixon immediately after the expulsion of the Muslims, did not work well, and was abolished by Captain Imper, who, after the crisis in 1859, managed for a short time without a Council. A new Council, consisting of five Thākurs, was constituted, but in 1860, to borrow Captain Impey's words, 'its corruption had reached such a pitch as to frustrate every hope for even a decent administration.' Another Council was, therefore, formed, consisting of Thākur Lakhdīr Singh as president, and Thākur Nandji and Pandit Rāp Narnai as members. This Council carried on its duties in a most satisfactory manner until the Maharāo Rāja was invested with power on the 14th September 1863." Captain Impey left Ulwar about that time, and the Political Agency was shortly after removed. Subsequently, and until 1865, the Governor General's agent for Rājputāna himself conducted the political business of the British Government with the Ulwar Darbār.

Under Captain Impey's direction justice was well administered, and many other improvements were introduced. Information regarding the three year settlement of the Land Revenue and the subsequent ten year settlement made by Captain Impey will be found in Appendix IV. This was his most durable administrative work. Important public buildings were constructed by him, of which a very fine and useful tank, a handsome and commodious court house, and some important roads, were the principal. When the Maharaja attained to power, Lakhdīr Singh, whom the Chief deprived of one of his villages, left the State, and resided at Jaipur and Ajmir. In 1866 he invaded Ulwar with a body of followers, but he met with little success, and had to retire. The Government of India strongly disapproved his conduct, but, in consideration of the provocation he had met with, and of his previous services, which had been very considerable, an income was secured to him.

Contrary to the wishes of the Government of India, the expelled Dīwāns were permitted to interfere greatly in the affairs of Ulwar, where they continued to appoint many officials, and from which they drew a large income.

Captain Impey had left more than twenty lakhs in the treasury, but this was soon squandered; and to raise money, salaries were greatly

reduced, and grants of various kinds, long enjoyed by their holders, were resumed. Several corps of Muslims were raised. Fifteen out of eighteen troops of the cavalry which had been employed for generations, and the *Khás Chauki*, or bodyguard, were disbanded; and in February 1870 another insurrection broke out. Captain James Blair was then Political Agent of the "Eastern States," in which Ulwar had in 1869 been included. But shortly after the insurrection had begun, though not before he had exerted himself greatly to repress it, Captain Blair died, and Captain T. Cadell, V.C., was appointed to the Eastern States of Rájputána in his place. He was unable to effect a reconciliation between the Chief and the insurgent Thákurs, because the former would not concede anything, and at length the Government of India appointed a Council under the presidency of the Political Agent, who then, December 1870, became Political Agent of Ulwar, which was separated from the Eastern States. The Rájá was to have a seat at the Board, but not to have the power of vetoing its decisions or interfering in the executive.

The members of the Council were four Naruka Thákurs and a Brahman, as follows.—

Thákur Lakhdír Singh of Bywár,	} Of the twelve kóris of Rahn Singh
Thákur Mahtáb Singh of Khorá,	
Thákur Hardeo Singh of Tháná,	
Thákur Mangal Singh of Garhi, Dásáwat Naruka	
Pandit Rúp Narain, who was before in the Council under Captain Impey.	

A fixed allowance was settled on the Maharaja, and an establishment allotted to him. The new levies were paid up and disbanded, the resumed grants were, with the sanction of Government, for the most part restored, administrative reforms (detailed in the statistical part) were entered on, and order was entirely established.

Captain Cadell proposed that as Captain Impey's last Land Revenue Settlement was about to expire, a regular settlement should be made, and for this purpose an officer was appointed on January 1, 1872.

In April 1874, Major Cadell went on furlough, and Captain Powlett officiated for him until he came back in December 1875.

On the 14th September 1875, the railroad from Dehli to Ulwar was opened. The Maharaja entertained on the occasion a number of European residents of Dehli.

On the 6th of December, the portion between Ulwar and Bándíkúí on the main Rájputána line was opened.

On the 11th October, Maharáo Rájá Sheodán Singh, who had long been in weak health, died of brain affections a few days after his twenty-ninth birthday. His funeral took place the same day. No disturbance or popular excitement followed the death of the Chief; and as he left no legitimate issue, inquiries were requisite for the determination of the succession.

It was necessary that the new Chief should be selected from one of the Naruka families, called, as already set forth, the "Bárah Kotri" of Kálian Singh

These families were not unanimous. One party wished to be guided by the family precedent established by Partáp Singh, namely, selection of the best candidate, one by the precedent of taking a boy from Thána, which, as above told, had already supplied two Chiefs, while a third desired that nearness of kin should outweigh family precedent. The only widow was a minor, and the late Chief's mother showed at first some vacillation.

Eventually the Government directed that the claims of the two prominent candidates, Lakhdír Singh of Bījwár and Mangal Singh of Thána, be referred to the "Bárah Kotri," and accordingly the reference was made on the 22d November 1874. A majority was in favour of Mangal Singh, who was, therefore, recognised and confirmed as Ruler of Ulwar by His Excellency the Viceroy.

Maharáo Rijá Mangal Singh took his seat on the "Cushion" on the 14th December, a month after he had completed his fifteenth year.

The officials and the great majority of the *jágírdárs* cordially accepted the new Chief, but Lakhdír Singh and his supporters of the "Bárah Kotri," together with one other *jágírdár* of position, would not tender their allegiance, and after every effort had been made to induce them to give way, and to present the customary "nazar," their *jágírs* were, on the 25th February 1875, taken under management by the Darbár, and a portion of them sequestered. Lakhdír Singh was ordered to proceed to Ajmír, and there to reside. The other recusant Thákurs accompanied him contrary to orders, but were not permitted to remain at Ajmír.

The resisting *jágírdárs* were in number less than one seventh of the whole *jágírdár* body, and their estates were less than one-sixth of the total *jágír* lands.

Pandit Manphul, C.S.L., was appointed guardian to the Chief, and entered on his duties in March 1876.

The Council of Management had been established at a time and under circumstances which necessitated exceptional arrangements. Reforms were then urgently needed, opposition in every way was expected, and it was essential that the administration should be strong enough to remove promptly all obstructions. With the death of the late Chief the necessity for special executive force disappeared, and by direction of Government, the Political Agent withdrew a good deal of the direction and interference which were formerly found necessary. This change was rendered easy by the system and order which Major Cadell, with the assistance of the Council, had established in every department, some details of which are mentioned in Part II.

flows into the Jaipur pargana of Kot Kisim. It is by far the largest of the streams in Ulwur, from which it receives many contributions, and it carries the drainage of Northern Jaipur, but its banks are high, its bed too sandy for cultivation, and, unlike the other streams, it confers no benefit on agriculture, while its floods endanger Bawri, in British territory, to the north. It cuts away good land, which sometimes leaves the brickwork of wells standing like towers in the river bed, and its alluvial deposit is scarcely fit for tillage. It dries up after the rains. A fine railway iron bridge resting on masonry piers crosses it just beyond the Ulwur border (see "Railway").

The Rūparel and Chūhar Sudh are the chief drains of the hills west and south of Ulwur city. Both are most valuable irrigation channels, and both flow in an easterly direction. The Rūparel (often known as the Bárah) has almost always a flow of water, the Chūhar Sudh only after rains (see "Irrigation"). Near the sources of the Chūhar Sudh is a famous shrine (see "Shrines"), and on one branch of the Rūparel is the lake of Sīliserh.

The Lindwah carries the water which flows from part of the north-eastern hills. It has in parts a broad bed. Its stream through twelve or fifteen miles of its course runs southward, then divides, and turning eastward, enters into British territory. It is of much value for irrigation purposes, but its flow ceases in the hot month.

From the Tahla Ajabgarh and Partābgarh parganas to the south-west of the State considerable streams flow into Jaipur territory, where they join the Bāngangā. Of these, the Partābgarh and Ajabgarh nallahs usually flow even in the hot weather.

In the west a nallah of some size, best known as the Narainpur, flows northwards into the Sābī, but it is dry after the rains.

The lakelets of Sīliserh and Deotī are the only ones in the State. Lakes.

Sīliserh is formed by a dam nearly 10 feet high, and nearly 1000 feet long, thrown across an affluent of the Rūparel by Maharāo Rājā Bannī Singh about A.D. 1844. It is nine miles south-west of the city, and to an aqueduct which brings its waters to Ulwur is due the beauty of the environs (see "City" and "Irrigation"). The lake, when full, is more than a mile in length, and about 400 yards in average width. A small convenient palace is situated on the rocks above it, and it abounds with fish. Boats are kept on the lake. Much game is to be found in its neighbourhood, which, in point of scenery, has attractions. All this, added to the fact of its being within easy reach of Ulwur city, makes it a favourite resort of pleasure parties.

The Deotī lake is close to the Jaipur border, nearly due south of Ulwur. The dam which forms it was built by a Chief of Jaipur. It is remarkable for the number of wild-fowl which frequent it, and also for the water-snakes, which renders the little palace which stands in its midst

uninhabitable. It is rather smaller than Siliserh, shallow, and often entirely dry in hot weather.

Other streams are dammed with a view to cultivation, but as the water is only retained for a short time, they will be more properly described under "Irrigation." There are also a few permanent tanks (see Talão, Rājgarh, Ajabgarh, Bāghera).

Fish are preserved in the Siliserh lake, and at two or three points on the Ruparel for the benefit of the Darbār, and in some of the tanks from religious motives. At Deoti and elsewhere there is no restriction on catching them. The Darbār employs four or five persons, Mahiyas—a Musliman caste—and Kabars, in protecting and catching fish and wild-fowl. There is no class of fishermen now, the nets of the Kabars, who caught and sold fish, having been confiscated many years ago. The Rāj fishermen, however, usually poach pretty freely, and sell the fish in the bazaar. The fish are caught with cast and drag nets, and by spearing or by rod and line. The water fowl by a net so set that it can be jerked over them when they come near it.

The best description is the *Raku* (Labeo Rohita), which has long been held in high estimation. * *Murik* and *kalamat*, large kinds, are good. *Sol* (large) and *soli* (small) are liked by natives. *Chalwa* are the little fish served on skewers at breakfast tables. *Pariya* and *bixas* are large and inferior fish. *Temara* and *sanka*, both small and very bony. *Singi* (small) and *Icr* (large) are both indigestible. The best fish are found in Siliserh and the Bārah only. *Pariya*, *sol*, and *soli*, are the commonest, especially *pariya*.†

In Deoti there are only the little fish said to come with the rains.

Alligators (*Gau*) are found in Siliserh and the Bārah, they grow to six or seven feet, and destroy many fish. They also kill goats and donkeys, and occasionally ponies.

See Elliot's Mus. Hist., vol. vi p. 302.

† Dr French Mullen, Agency Surgeon, has kindly furnished me with the following list of fish found in Ulwar —

Native Names.	Family	Sub-Family	Genus.	Species.	
Bāwa.	Cyprinidæ.	Cyprinidæ.	Calla.	Calla Dechanani.	No. 193 of Dr. Day's Report on the Fish of India.
Chilwa.	Do.	Do.	Aspidoparia.	As. Nowar.	No. 227 do.
Kirb or Ker Murik.	Do.	Identified Do.			
Pariya or Paddia.	Cyprinidæ.	Cyprinidæ.	Aspidoparia.	As. J. ya.	No. 228 do.
Pattia.	Siluridæ.	Siluridæ.	Paracentropus.	Par. Alaroides.	No. 84 do.
Patturkili.	Cyprinidæ.	Cyprinidæ.	Dicognathus.	Dia. Lanta.	No. 147 do.
Kahd.	Do.	Do.	Labeo.	Labeo Rohita.	No. 136 do.
Kalwa.	Do.	Identified Do.			
Sanka.	Do.	Do.			
Sol or Sani.	Ophiocephalidæ.	—	Ophiocephalus.	Ophio. Marulwa.	No. 34 do.
Sol or Chid Sani.	Do.	—	Do.	Ophio. Scrinus.	No. 37 do.
Singh.	Siluridæ.	Ambycristæ.	Sarcobranchia.	Sar. Fossilia.	No. 113 do.
Temara or Tugra or Kati.	Do.	Identified.			
Wahm or Kāha.	Rhynchobdellidæ.	Rhynchobdellidæ.	Mastacembles.	Mas. Armatus.	No. 46 do.

The mass of the hills throughout the hilly region are quartzite, interspersed with bands of limestone, micaceous chert, &c. ^{Mineral Productions.} There is some trap to the south, and gneiss is also found. To the north-west are slates; to the south-west fine white marble and a pinkish marble.

Metamorphic slate-coloured sandstone is quarried in slabs twenty miles north-east of Ulwur city. Within twenty miles south-east of the city similar slabs are found, and also fine white ashlar sandstone to the south-east, very valuable for building purposes.

Black marble is found sixteen miles east of the city and in its neighbourhood.

Talc, red ochre, inferior salt, saltpetre, potash, are yielded.

Iron ore is abundant, and much iron was formerly produced. Copper is worked profitably, and a little lead has been found (see Mines and Quarries)

The Darbár preserves the trees in many parts of the State. They are most abundant in the hilly region, but they are to be found in the plain elsewhere, especially in the neighbourhood of ^{Forests and} the city, where there are extensive but not thick ^{well-wooded} "Lohat" ^{Productions} woods, which stand on both cultivated and uncultivated land. Lately the tree in the centre of the fields have been cleared away for the most part, and only those on the borders suffered to remain. Some details regarding the different forests will be found under "Grass, Game, and Wood Preserves". Here it will be sufficient to specify the principal wild trees, shrubs, and plants, and their general situation.

In the main hilly tract the *Sálar* (*Boswellia thurifera*) and the *Dhank*, large and small (*Anogeissus latifolia* and *pendula*), are usually the commonest trees on the upper part of the slopes and on the tableland, and the *dhák* (*Butea frondosa*) at the base of the hills and in the narrow valleys. The *Tál* (*pentaptera*) forms a very picturesque wood in one place (see "*Tál birich*"), and palms are here and there numerous. Bamboos are plentiful and valuable on some hills to the south and west, and the *bargat* (*Ficus bengalensis*) is here and there conspicuous. The following is the list of the trees common in the hills and valleys. It has no pretensions to completeness:—

Khair (*Acacia catechu*) Yields ebony

Khauri. Yields a gum, the implement called *músal* is made of its wood

Kadhu (*Stercularia urens*). Yields *Katíná* gum

Sialí or

Châpam or } (*Nyctanthes arbor-tristis*) Used for baskets, and the flowers are
Hársingár } offered in temples

Karna (*Wrightia tinctoria*) Long pods yielding juice, put in milk to thicken it.

Sword scabbards made from wood

Kariála or *Amaltás* (*Cassia fistula*).

Gurjen A light pretty wood, sometimes used for furniture.

Bandaa.

Dada. Used in hedges.

Atan or *Zarkhar* Its fruit eaten by poor

Kikar (*Acacia arabica*). Another name for *Adul*

Korbbher *Sarangli* (a musical instrument), &c., made from it.

Adula (*Phytanthus emblica*)

Dolia. Shrub, with alternate spicate shoots, bearing small ovate alternate leaves.

Bahera.

Harh (medicinal)

Tendu (*Diospyros melanoxylon*) Furnishes ebony

Chonkar or *Kogra* (*Prosopis spicigera*)

Gayraud. A fig leaves like 'bargat,' and with similar habits. It is equal to binola" as a food for cattle.

Simal (*Bombyx*). Cotton tree. Monkeys eat the flowers before they open, "múala" (as roots are called) much used in medicine.

En. A large tree.

Hingot (*Balanites Roxburghii*)

Gullar (*Ficus virgata*)

Ganger, the *Chalant* of Karauli (*Grewia populifolia*). Leaves alternate, some thing like young *ilex*. Has a drupe which tastes like a hip, makes good walking-sticks.

Jáma (*Strygium jambolanum*)

Aila. Root and bark and fruit used in medicine.

Arla. Has a very acid seed in a pod. (Low tree.)

Kdlá Kurd. Do.

Kadam (*Anthocephalus* or *Nuclea kadamba*).

Jwarpot. Rosaries made from its berries.

Ber (*Zizyphus bertonis*)

Páprí (*Pongamia glabra* [°])

Gugal (*Balsamodendron mukul*) Furnishes gum (*Bdellium* or myrrh), offered at 'dháp' to Thákur, i.e., at 9 A.M., to Sri Khrishan.

Jhál. Green branched, prickly

Moria or } Large-leaved handsome shrub, in damp valley

Umrá.

Papar } Bushes

Kadam.

Kdkond. A tree.

Janger Small tree, like *Kachinár*

Gulár Handsome large-leaved shrub.

Konker Large pipal-shaped leaves, wood excellent for furniture.

In the plains the following trees are the commonest —

Khejra.

Jent (*Sesbania*)

Khar

Mim (*Melia indica*).

Kikar (*Acacia arabia*). Very numerous.

Pipal. Fig.

Bargat Fig
Jhál (Salvadora)
Fai ásh (Tamirisk)
Shisham (Dalbergia)
Ruhera (Tecoma)
Pilú (Salvadora)
Am (Mango)
Imlí (Tamarind)
Senjya (Moringa)
Ber (Zizyphus jujuba)

The most valuable of the abundant trees are:—

Kikar. For its timber (which is that chiefly used by the Darbár); its pods and its bark used in dyeing and in distilling spirit

Dhank and }
Sálar } Used for charcoal mostly. (See Mines and Quarries)

Bamboos Much used for Ráj purposes, and produce a revenue of Rs 3000 besides. They are inferior to the imported bamboo

Palms Used for punkahs, fruit, and mats, yields a trifling sum to Ráj
 Toddy is not produced

Dhál or }
Chíla } Leaves universally used as platters, bring a small revenue

Lac Brings a revenue of about Rs 300. The contract is sold annually. It is chiefly produced on pupal trees. That on others is of an inferior quality.

Of shrubs, the *Ber* bushes ("pála") are the commonest and most valuable, especially in light soils. "*Arusa*," which grows in rocky rocky ground, makes the best charcoal for gunpowder, but it is not conserved. The *Al* (*Calotropis*) is seen everywhere, but its strong fibre and soft down is scarcely utilized. *Khimp*, found in light wastes, is used for ropes, baskets, and food. The best wild vetch, especially abundant in the Tjara hills, is the *Sanjí*. It is said to be as good as cultivated pulse for goats and camels. It has ternate opposite leaves, and roundish two-seeded ventrous pods, very numerous in the axiles of the leaves. A creeper called *Gilor* is spoken of as a valuable medicinal herb, and another, called *Muchechi*, is valued for its esculent flowers.

GRASSES.

Pála (the high jungle grass) Collected from grass preserves in large quantities.
Súrwalá Spear grass, the commonest grass in the hills and plains

Serín }
Bagder } Common in hills, inferior to *Súrwalá*

Barú The large reed-like looking grass.

Jaranga Better than *Súrwalá*, often seen on field borders where there is much water, grows four feet high.

Anjan. "Matmard" is the villagers' name for it

Gandhíl }
Lámp } See Karauli Gazetteer.

Káns. The well-known land-impoverishing grass

Dab or } The rich grass of lawns.
Dab }

Bharūt. The prickly-husked grass. See "Bikānir Gazetteer" It is little used for human food in Ulwar

Chānt }
Lablan, }
Phullan, } Are other grasses.
Sarādli }
Gardn, }

Mota (?) *Sairank* (*Panicum colonum*), *Makara* (*Dactyloctenium Egyptianum*) are I believe, the grasses the seeds of which are chiefly eaten by the people in times of scarcity

Bathia and *Dab* are the principal wild vegetables of the early part of the year, and *Panicdr*, *Choldi* *Lohsilu* after the rains.

Tigers (*nāhar*) abound in the hilly tract, and many are killed every year within a space a few miles square by the Chief and European sportsmen. Panthers, both the large and the small kind (" *tendua* " and " *baghera* "), are also numerous in the same hills, but they are found almost everywhere, and frequent the gardens round the city

Many *Sāmbhar* roam over the hilly tract, as well as *nilgai*, which are also found on the plains to the north. Pig were formerly numerous all over the State, but Maharaja Sheodān Singh allowed the villagers to kill them, and at present there are comparatively few. Antelopes are to be found everywhere.

Of small game, hares, quail, and partridges (black and brown), are numerous. Ducks are found on the nallahs and lakes, especially on the Deotī, where they are caught in nets while resting on the banks at night. Coolan and geese, too, frequent the nallahs. Throughout the country the common peafowl is the most conspicuous bird, as elsewhere in Rājputānā. It is said that a white variety is sometimes met with.

The *sāras* (*Grus antigone*) adorns almost every cornfield in the cold weather, and is respected by Hindu and Musalman. The male and female are said to be as attached to each other as the *chakrā* and *chakrī*.

The following is a list of wild animals, furnished by Khawās Sheo Bakhsh, Superintendent of the Rāj preserves —

Sher or *Nāhar* (tiger)

Tendūā (large panther). Believed by natives to be a cross between the panther and tigress.

Baghera (smaller panther).

Liddi or *Bedido* (wolf).

Jarak (hyena) on which *Dakans* or witches are said to ride. Sheo Bakhsh says one was caught at Ulwar with nose bored for strings.

Ghandīā (a small deer shot near water in hot weather).

Sāmbhar

- Roz* (female nilgai)
Níl (male nilgai)
Haran (antelope)
Chikáú (ravine deer)
Suar (pig) When twelve years old believed invulnerable to bullets
Khangosh (common hare)
Dhím Khangosh (small kind of hare)
Seh (porcupine) It is said that if a porcupine quill be stuck in a door, the household will quarrel till it is removed
Súl or *Gáhá* (jackal) Said to have in its head who is called a *Súdl Síghá* : if a person keeps this about him he is invulnerable
Louktí or *Phokí* (fox) If it barks in the months *Kárá*, *Mághar*, *Por*, and *Mágh*, there will be rain in *Arah*, *Sawan*, *Bhādon*, *Kuār* This animal is much observed for omens
Bijú (civet cat) Badger according to Jerdon
Búch (badger)
Mashak bilúí (wild cat)
Sála (ant-eater) Sheo Bakhsh has seen it lying under the up outs which had collected or were passing
Jal mánsa (otter)
Siyah gosh (lynx)
Neval (mongoose)
Jatkar (mongoose, large kind)
Ghora Go (a lizard about two feet long, from the skin of which shoes, scribbard covering, &c, are made, especially by the poor)
Gadar biláo (wild cat)
Langúr (monkey) Said to love its young to such an extent that it preserves and fondles their bodies for six months after death
Chamgídar (flying-foxes) Mischievous in gardens They hang in great numbers upon the trees near the city palace

BIRDS

- Bán Mungí* (spurred partridges)
Títar (partridges)
Kal Títar (black partridges)
Lavá (a species of quail, said to be not a bird of passage)
Giljí Lavá (button quail)
Bater (the common quail, which is a bird of passage)
Gágar Bater (a quail).
Mor (peacock)
Safed Mor (white peacock, some towards Hájipur and Hamírpur).
Bat Bal (golden plover or grouse)
Kuláng (never seen on ground. Caught with hawks The common crane, not what Europeans call *coolan**)
Bátia (a water-fowl).
Kharkara (a bird of passage).

Kúrdáallí (curlew)

Kuchá.

Harayál (green pigeon)

Tuklar (bird of passage)

Chardj (comes in rains)

Kurbán or *Barsallí.*

Tota Laibri (parrot)

Tota Táyan (do.)

Búbbú

Kanara.

Baiya (weaver bird)

Uli (owl, called *Rát ka Rájá*).

Kochri (night bird).

Maldri.

Kokil.

Papaya.

Siyam Chiri.

Doban Chiri.

Kanjan (said to have a feather in its head which renders one who gets it invisible and in the month of *Sáwan* it is itself invisible)

Lakhdi or } (said to pick bits of meat out of a tiger's mouth when it is asleep).
Bandni }

Tistors (said to chirp above a tiger as the latter moves along)

Fish and alligators have already been spoken of under "Lakes"

CHAPTER II

CENSUS

By direction of Major Cadell, Political Agent, and the Council, a census of the whole population was taken on April 10, 1872. Efforts were made to secure reliable results. The total population was returned as 778,596, which gives an average of about 260 to the square mile.

The figures showing cultivators, non-cultivators, shops, and houses will be found in the statement on page 50.

Of the fiscal divisions there mentioned, Tyana, Kishengarh, Mandāwar, and Bahrar are the northern. South of them come Govindgarh, Rāmgarh, Ulwur, and Bānsur. On the southern border are Katambar, Lachmangarh, Rīggarh, and Thana Ghari. For further particulars see "Divisions and Subdivisions."

There is no pastoral people without settled homes in the State.

The Meos are numerically the first race in the State, and the agricultural portion of them is considerably more than double any other class of cultivators except Chumars. They occupy about half the Ulwur territory, and the portion they dwell in lies to the north and east (see Mewāt).

They are divided into fifty-two clans, of which the twelve largest are called "Pāls," and the smaller "Gots." Many of these are not settled in Ulwur, but would be found in Mathra, Bharipur, and Gurgaom. These clans contend much with one another, but the members of a clan sometimes unite to assist one of their number when in danger of being crushed by a fine, or to recover a village lost to the clan by a want of thrift.

Of the 448 villages belonging to the Meos, the Ghaseria clan holds 112; the Dhīngal, 70; the Landāwat, 64; the Nai, 63; the Singal, 54; the Dulot, 53; the Pandlot, 22.

It has already been set forth in the historical sketch that the Meos—for they no doubt are often included under the term Mewātti—were, during the Mahomedan period of power, always notorious for their turbulence and predatory habits, however, since their complete subjection by Bakhtāwar Singh and Bannī Singh, who broke up the large turbulent villages into a number of small hamlets, they have become generally well behaved; but they return to their former habits when opportunity occurs.

In 1857 they assembled, burnt State ricks, carried off cattle, &c., but did not succeed in plundering any town or village in Ulwur. In British territory they plundered Firozpur and other villages, and when a British force came to restore order many were hanged.

Though Meos claim to be of Rājput origin, there are grounds for believing that many spring from the same stock as the Mīndā. The similarity between the words Meo and Mīnd suggest that the former may be a contraction of the latter. Several of the respective clans are identical in name (Singal, Nai, Dulot, Pandalot, Dingal, Bālot), and a story told of one Daria Meo, and his lady-love, Sisbadani Mīni, seems to show that they formerly intermarried. In Bolandshahr a caste called Meo Mīnas is spoken of in the Settlement Report, which would seem further to connect the two. However, it is probable enough that apostate Rājputs and bastard sons of Rājputs founded many of the clans, as the legends tell.

The Meos are now all Musalmans in name but their village deities (see Religion) are the same as those of Hindu Zamīndars. They keep, too, several Hindu festivals. Thus the Holi is with Meos a season of rough play, and is considered as important a festival as the *Muharram*, *Id*, and *Shabbarat* and they likewise observe the *Janam ashtmi*, *Dashra*, and *Dussehra*. They often keep Brahmin priests to write the *pill chitthi*, or note fixing the date of a marriage. They call themselves by Hindu names, with the exception of "Rām," and "Singh" is a frequent affix, though not so common as "Khān."

On the *Amāvāsya*, or monthly conjunction of the sun and moon, Meos, in common with Hindu Ahīrs, Gujaras, &c., cease from labour and when they make a well, the first proceeding is to erect a "*Chabutra*" to "*Bairāj*" or "*Hanuman*." However, when plunder was to be obtained, they have often shown little respect for Hindu shrines and temples, and when the sanctity of a threatened place has been urged, the retort has been "*Tum to Deo, Ham Meo!*" You may be a Deo (God), but I am a Meo!

As regards their own religion, Meos are very ignorant. Few know the Kalima, and fewer still the regular prayers, the seasons of which they entirely neglect. This, however, only applies to Ulwur territory, in British, the effect of the schools is to make them more observant of religious duties. Indeed, in Ulwur, at certain places where there are mosques, religious observances are better maintained, and some know the Kalima, say their prayers, and would like a school.

Meos do not marry in their own Pāl or clan, but they are lax about forming connections with women of other castes, whose children they receive into the Meo community. On their marriage Rs. 200 is thought a respectable sum to spend, that is to say, Rs. 130 on betrothal ("*Sagū*") and Rs. 70 on marriage. They sometimes dower their daughters handsomely, and sometimes make money by them. Indeed, they often tell one that they have sold their daughters to pay their debts.

As already stated, Brahmans take part in the formalities preceding a marriage, but the ceremony itself is performed by the Kázi, who receives a fee of about Rs 1-4 and 8 seers of rice

The rite of circumcision is performed by the village barber (Nái) and the village Fakír,* who also guards a new grave for some days till the ground has become too hard for animals to disturb.

As agriculturists, Meos are inferior to their Hindú neighbours. The point in which they chiefly fail is in working their wells, for which they lack patience.

Their women, whom they do not confine, will, it is said, do more field-work than the men, indeed one often finds women at work in the crops when the men are lying down. Like the women of low Hindú castes they tattoo their bodies, a practice disapproved by Musalmans in general. Meos are generally poor and live badly: they have no scruples about getting drunk when opportunity offers. The men wear the *dhoti* and *kanrí*, and not *pájamas*. Their dress is, in fact, Hindú. The men often wear gold ornaments, but I believe the women are seldom or never allowed to have them.

The Rájputs of Ulwar, though the ruling class, do not form a twentieth of the population of the state. Those who are *jayadars* will be spoken of under "Aristocracy." The remainder, which Rájputa form the mass, are land proprietors, cultivators, and in the service of the State, chiefly in the army. About one-seventh of the whole are Musalmáns. The Hindú Rájputs are—to the north Chauhán, to the west Shekháwats, to the south-west Rájawat, elsewhere chiefly Narúka. Their origin is treated of under "Aristocracy." They are bad cultivators, and do not work with their own hands until compelled by the direst necessity. It is, however, a mistake to suppose that the proudest families do not eventually yield to circumstances by putting the hand to the plough. Instances of king-descended Rájputs tilling with their own hands could be found all over Rájputana.

The Musalmán Rájputs differ from their Hindú brethren in being more ready to take service out of Ulwar. They maintain their old marriage rules so far as not to ally themselves with families of their own clan, and they seek their wives from, and give their daughters to, Musalmán Rájputs of Hariáná and elsewhere. They are regarded as distinct from Khánzádas, who, though of Rájput origin, have intermarried with several Musalmán tribes.

Of Khánzádas, the old rulers of Mewát, much has been already said in the historical sketch. I will add something regarding Khánzádas their present condition and their origin, though, as the figures show, they are numerically insignificant, and they cannot now be

* Fakirs are of various races, they are usually "Mudáris," or attendants of shrines; they make the *salárs*, or flags of the Saint Saiyad Masaúd.

reckoned among the aristocracy. In social rank they are far above the Meos, and though probably of more recent Hindu extraction, they are better Musalmáns. They observe no Hindu festivals, and will not acknowledge that they pay any respect to Hindu shrines. But Brahmins take part in their marriage contracts, and they observe some Hindu marriage ceremonies. Though generally as poor and ignorant as the Meos, they, unlike the latter, say their prayers, and do not let their women work in the fields.

They are not first rate agriculturists, the seclusion of their women giving them a disadvantage beside most other castes. No Khánzádas now hold any "*jagir*," or rent free village in the Ulwar state.

Some have emigrated eastward and taken to trade in the Gangetic cities, but these have no connection now with the original Khánzáda country. Those who have not abandoned the traditions of their clan are often glad of military service, and about fifty are in British regiments. In the service of the Ulwar state there are many (see "Army"). Of these Dull Khán, who commands the Kháiss regiment, is the leading man, and entitled to an honourable reception in Darbár. The Sháhábád family (see Sháhábád) have a fort commandantship, and supply thirty-five horsemen on fixed pay for the state service.

In Tijára (see Tijára Tahsil) there is a Khánzáda *claudrú*. There are twenty six Khánzáda villages in the state, in most of which the proprietors themselves work in the fields and follow the plough.* I do not know of any other settlements out of Mewát.

What was said of the Khánzádas in the historical sketch was based on the Persian histories, the most reliable sources of information. But the Khánzádas produce family histories and genealogies of their own, on which, however, much dependence cannot be placed, for they do not bear the test of comparison with the Persian histories. According to these family traditions, one Adhan Pál, fourth in descent from Taman Pál, Jádu chief of Bhiáná (see Karauli Gazetteer) established himself on the hills separating Tijára and Ferozpur (Gurgáon), at a spot called Durála, of which the ruins still are to be seen. Thence he was driven to Sarehta, a few miles to the north in the same hills, where there are considerable remains (see Sarehta); and his grandson Lakhan Pál became, in the time of Firoz Sháh, a Musalman, and established himself at Kotála. He held all Mewát, and even districts beyond its limits. His sons and grandsons settled in the principal places, and it is said that 1484 towns and villages (*kherás*) were under their sway, in some of which tombs and ruins exist which are said to have belonged to them.

The term Khánzáda is probably derived from Khánázád, for it appears that Bahádar Náhar, the first of the race mentioned in the Persian histories, associated himself with the turbulent slaves of Firoz Sháh after the death of the latter, and, being a pervert, would contemptuously receive the

name of Khánazád (slave) from his brethren. The Khánzádas themselves indignantly repudiate this derivation, and say the word is Khán Jádú (or Lord Jádú), and was intended to render still nobler the name of the princely Rájput race from which they came.

About half the Bráhmíns are agriculturists. The principal Brahmin sub-tribe in Ulwur is the Gor. The great divisions of the Gor sub-tribe are shown below. Iratribes

Sáraswat	Found in Ulwur	}	The five Gors
Kankubj.	Do		
Maithil	Do		
Gor	The most numerous caste in Ulwur		
Utkal	None in Ulwur		
Tailang.	None in Ulwur	}	The five Darwars
Maharáshtia.	Do		
Kárnátik	Do		
Daráwar.	Found in Ulwur		
Gurja.	Do		

The first five are the Brahmins of the North of India, the second those of the South, the Narbadda forming the boundary between. The five Gors, as regards eating and intermarriage, keep entirely aloof the one from the other. The first four Dharáwar eat together, but do not intermarry. The Gurjas (or Gujarátis) keep apart from all.

There are fifty-nine *gotrs* or sections of these ten great divisions, of which six *gotrs* belong to the Gor division already mentioned as the most important in Ulwur. The six *gotrs* of Gors are as follows —

The Adh Gor is the name of the most numerous *gotr* in Ulwur; the Sanáwar, the second most numerous, the Gújar Gor; the Chaurásia; the Párik; and the Dáhima

Of these the Sanáwar and Adh Gor eat and intermarry; the Gújar Gor, Churásia, Párik, and Dahima, each keeps entirely aloof from all other *gotrs*. In Jaipur, however, Gor *gotrs* do all eat together, owing to the action of a Jaipur chief who interested himself in the matter.

It is, however, admitted on all hands that these caste restrictions are weakening, and occasionally one hears of a marriage in which bride and bridegroom belong to the same clan (*gotr*).

The principal Baniya or Mahájau clans are Khandelwál Baniyas. and Agarwal.

Mínas were formerly the rulers of much of the country now held by the Jaipur chief. They still hold a good social position, for Mínas Rájputs will eat and drink from their hands, and they are the most trusted guards in the Jaipur state. The Mínas are of two classes—the “Zamindári,” or agricultural, and the “Chaukidári,” or watchmen. The former are excellent cultivators, and are good, well-

believed people. They form a large portion of the population in Karnali, and are numerous in Jaipur.

The "Chaukidári" Minas, though of the same tribe as the other class, are distinct from it. They consider themselves soldiers by profession, and so somewhat superior to their agricultural brethren, from whom they take, but do not give, girls in marriage. Many of the "Chaukidári" Minas take to agriculture, and, I believe, thereby lose caste to some extent. These Chaukidári Minas are the famous marauders. They travel in bands, headed by a chosen leader, as far south as Hyderabad in the Deccan, where they commit daring robberies; and they are the principal class which the Thuggee and Dacoity Suppression Department has to act against. In their own villages they are often charitable and as successful plunder has made some rich, they benefit greatly the poor of their neighbourhood, and are consequently popular. But those who have not the enterprise for distant expeditions, but steal and rob near their own homes are numerous, and are felt to be a great pest. Some villages pay them highly as Chaukidars to refrain from plundering and to protect the village from others. At the small town of Kot Putli the Chaukidars' legitimate income is nearly Rs 2000. So notorious are they as robbers that the late chief of Ulwar, Banni Singh, afraid lest they should corrupt their agricultural brethren, and desirous of keeping them apart, forbade their marrying, or even smoking or associating with members of the well conducted class.

In April 1863 Major Impey, then Political Agent of Ulwar, issued orders placing the Chaukidári Minas under surveillance and under Major Cadell's direction, lists of them have been made out, periodical roll call enforced in the villages, and absence without a leave certificate punished.

I am not sure that, although, speaking generally, Minas are divided into Chaukidári and Zamindári, there is any hard and fast line between the two classes. There is, I believe, an intermediate class for Mr Banni Singh's attempts to keep the two apart were not very successful. This would account for the figures of the statement given below, which, however, still tells heavily against the Chaukidári Minas. It was prepared in April 1874.

Statement regarding Ulwar Minas —

1. Percentage of agricultural Minas to total population of the state	5.3
2. Of non agricultural	1.1
3. Percentage of apprehensions of agricultural to total apprehensions	14.0
4. Percentage of non agricultural to total apprehensions	15.3

For number of Minas convicted of criminal offences, see "Jail"

There are said to be 32 clans of Minas. Out of 59 Minas apprehended for Dacoity by the Dacoity Suppression Department, I found that the *Jeb* clan furnished 17, the *Kidgot* 9, the *Síra* 8, and the *Jarmal* and

Bagri 5 each. The *Susawat* was, I believe, formerly the most powerful clan, and that which held Amer.

The *Gújars* of *Ulwur* are not, as elsewhere, an unmanageable class. Their anxiety in some places to be free from the oppression of *Rájput* tyrants, who formerly exacted vexatious dues and curtailed their liberty, has made them good subjects of the State. The clans found are the *Kasani*, *Chandija*, *Rawat*, *Chandela*, *Newar*, *Bhedh*.

Játs here, as everywhere else, take the highest rank as agriculturists, or share it with *Káchis* alone. The clans found in *Ulwur* are *Nirwál*, *Kanalia*, *Kadalia*, *Simrála*, *Kasani*, *Sahani*.

They usually abstain from taking life, from eating meat, drinking wine, and smoking tobacco. In their villages "*Panch píra mihars*" (see "*Religion*") are usually found, and Musulman saints are often maintained.

Ahirs are good peaceable cultivators, and need no special notice. The clans are *Mela Kanochia*, *Bhagwána*, *Jádon*, *Bikaria*, *Sasodia*.

The *Ahír Ráo* of *Rewári*, formerly an important chief to the north, belonged to the *Aphriya* division of the *Jádon* clan. He once had, it is said, 360 villages, but the British reduced them to 45, and these, too, were taken away from him for his conduct during the mutinies of 1857.

The numbers of the most numerous and important castes have been already specified, and something has been said regarding each. The *Chumárs* are indeed more numerous, I believe, than any other caste, but they are in very low public estimation. They are cultivators, leather workers, and village drudges.

The following castes have between 10,000 and 20,000 members:—*Kumhárs* or potters, *Fakírs* (see p. 39, note), *Kutis* and *Julárs* or weavers, *Nais* or barbers, *Khutis* or carpenters

, *sakkas* or water carriers, *Jogis* or religious devotees of sorts, *Dhobis* or washermen, *Shékhs* (respectable Musalmans), *Luhárs* or blacksmiths, *Mircís* or low Musalman musicians, *Telis* or oilmen, range between 1000 and 10,000.

Rangrez or dyers, usually Musalman, *Saryads*, held in high esteem (p. 71), *Kandheras*, cotton cleaners, usually Musalman; *Chelas* or household slaves;—each exceed 2000 in number.

Of the following there are more than 1000:—*Kahárs* (Hindoo *Pálki* bearers), *Rebáris* (Hindoo camel keepers), *Manihárs* (Hindoo and Musalman bracelet makers), *Miyánars* (Musalman shrine menials), *Dáhots* (a low caste of Brahmin beggar), *Kunyras* (Musalman greengrocers), *Bhatáras* (Musalman sarai or inn caterers).

Those which follow exceed 500 in number:—*Bharbhúnyas* (Hindoo grain roasters), *Agaris* (Hindoo salt extractors), *Baoris* (a thieving and despised watchman class), *Nakibs* (Musalman runners), *Dhádhis* (a caste of popular singers).

Other castes less numerous are *Jodh bargis* (a low Hindoo caste), *Dhansar* (a very respectable baniya caste), *Bisátis* (pedlars), *Kaim Khánis*

(respectable Rājput Musalmans), *Lothas* (?), *Palledars* (porters), *Bhānds* (Musalman actors), *Chūrans* (Hindoo poets), *Ahajasaras* and *Hira* (kinds of eunuchs), *Gadarias* (Hindoo blanket makers), *Ghoṣi* (milk sellers), *Kamalgars* (painters, formerly bow makers), *Balzgars* (jugglers), *Khatris* (Hindoo traders), *Patuas* (Hindoo workers in silk), *Thateras* (brass-workers), *Niyāria* (collectors of silver filings), *Badhiks* (bird catchers), *Sigars* (glass workers). The above are mentioned in order of numerical importance. The last few are each under twenty.

I have not attempted to distinguish between a mere profession and a caste proper, which eats and marries with none outside of it, but for the most part the list is one of distinct castes.

CONDITION AND HABITS OF THE PEOPLE.

There are no extremely wealthy people in the state and only a few rich. These last are found not in the city of Ulwar, but in the wealthy Rajgarh and Bās of Kishengarh.

Some trouble was taken to ascertain the material condition of the agricultural population, and to estimate the proportions of the comfortable class, the intermediate, and the very poor. For one of the first-class it was calculated that there would be four of the second and from fifteen to twenty-five of the third. The first class live well, consuming plenty of milk, butter milk porridge (*rdbr*), ghee, sugar, and good flour. The second-class obtains butter milk porridge (*rdbr*), but little if any milk or ghee, and no sugar, and only the coarser kind of grain. The third class consumes water porridge and coarse grain; everything else goes to pay the debts due to the banīya. All classes get more or less tobacco, about 50 per cent. do not possess more than one head of ttle.

A good deal, however, is spent by the poorer classes on marriages, and though boys often remain long unmarried owing to poverty, few grow old single, for Meos allow concubinage without bastardising the issue of it, and the lower castes of Hindus can make *daricha* marriages—that is, marry the widows of their brethren. Many make money by the marriage of their daughters. Even Banīyas now often do this.

In dress I can discover no striking peculiarity. The common *dopatta* is worn by men with the *angarkha*, or in the absence of both, the *dohar*. The women wear *angis*,* *pardmas* (drawers) or *ghāgras* (petticoats), and *dopattas*. Khānzāda women wear the *tilak*, a kind of tunic worn also by low castes.

A European official on coming to Rājputana will observe that his reception at the villages he visits is different from what he usually meets with in British territory. As he approaches, women collect, one places a brass vessel on her head, and the party be-

* Kānchālī, *sins* bandh, choli (all the same)

gins a song. All visitors of position receive this attention, and are expected to drop a rupee or more into the vessel, which is called *Kalas*.

The songs sung on these occasions are popular ones of the neighbourhood, often containing allusions to "dear Amer," the old capital of the present Jaipur territory, and to the great chiefs of that territory, Man Singh and Sawai Jai Singh, who formerly held parts of that country, and whose names are still household words.

Sometimes a grand procession or the preparation of a banquet is the burden of the song. About Ulwar the praise of the beautiful memorial dome and the tank under the fort are deservedly sung, but always in connection with an expression of loyalty towards the local chief.

Another class of common village ballads illustrates the life of the people. Occasionally one hears a strain deprecating the return of some terrible famine. Sometimes an official is received with a *Kalas* song lamenting the poverty of the village lands which will yield but one crop a year. When the rains are favourable and the *dah* or floodable lands submerged, gleeful strains arise in anticipation of the coming crop of cotton and sugar-cane (*ban bār*), and of the bright-spangled petticoats and well-dyed scarves, which will soon be attainable. A tank or other public work constructed by some benevolent magnate of the neighbourhood, or his lady, sometimes produces a popular ballad in praise of the benefactor; but marriages and births are the grand subjects for songs. The former often expresses intense anxiety regarding the respectability of the bride's attire when she appears under the nuptial canopy, and her mother's brother is the person chiefly looked to for aid.

The song said to be the most popular on the occasion of births among all castes except Rājputs exhibits the popular feeling with regard to conduct and duty. The child is exhorted to dwell on the name of God (Sahib), who had preserved him in the womb, and worship Him who had safely given him birth. He should use and enjoy the good things of life, thus if he has relations he should not live in loneliness, if he has ghee and grain and oil he should dwell free from hunger, debt, and darkness, if he can keep a horse he should not walk on foot.

He should walk in the path of his religious order (*rasta panth*) and not wander from it.

He should see his neighbour's field fruitful without covetousness, and if he cannot trust his self-restraint he must avoid the field.

He should show no levity on seeing another man's wife, and in spite of wandering desire regard her as his sister; only in that relation to her can he attain to God.

Let him give cows to Brahmins, the merit of it will establish him.

Let him give clothes to his sister and her children, the merit of it will support him.

With his family let him bathe in the Ganges and the Jumna.

Kabaddi, or a sort of prisoner's base, played, I believe, all over

India, and *hogri* or hockey, are the two principal games played by young men. They are chiefly played by moonlight. *Hogri* is sometimes represented in frescoes on palace walls, and is alluded to in the lines regarding the turbulent founders of the Dasawat Naruka and the Shekiwat clans—

Rajo Shekho, ráj su
Parpo nahin aríyan;
Sátú seri mokálí,
Dísa khel dharíyan.

O Raja Shekha, with you
None successfully contend,
The seven ways open (i.e., unchecked)
Dísa strikes the hocky ball (or plays dacoitee).

The expenses defrayed from the *Malbáh* or village funds, collected with the revenue, little checked as they have been, illustrate to some extent the village life. In all villages—I speak from an examination of the accounts of thirty—from $1\frac{1}{2}$ to 3, or even 4 per cent. on their land revenue was spent in alms to beggars, gifts to holy men, and the celebration of the principal annual festivals. Something was usually paid for the performances, on other occasions, of itinerant acrobats and conjurers (*natts* and *kanyars*). A third item was marriage and funeral gifts to members of the community, both proprietors and village servants. A fourth, the maintenance of the *thara*, or building used as the village assembly house and resting-place, where the public business of the locality is discussed, and where travelers and visitors find a night's lodging. In a prosperous village, as much as Rs. 700 is occasionally spent in one year in building a new or improving an old *thara*. The village servants, carpenter, blacksmith, washerman, and scavengers are usually paid by a maund or two of grain per harvest on each well or house, but the Chumár selected to attend to the behests of Tahsíl requisitioning sepoy, and sometimes the *thara* waterman and sweeper receive allowances from the village fund.

Other items would be mentioned more properly under revenue administration, but as the subject of village expenses has been begun it may as well be finally disposed of here.

"*Lumbardar's food*," or the expenses of the village representatives when at Tahsíl headquarters or at Ulwár on village business. The amount varied from 1 to 2, and sometimes 3, per cent. on the *jamma*.

"*Patwarree's sayer*," or stationery allowance to Patwarees, was from one to two rupees a harvest.

"*Interest*" levied by the state on arrears of revenue at $1\frac{1}{2}$ per cent. per mensem, commencing from the fourth day after the revenue was due. This seems very severe, but practically the high rate of interest acts as a stimulant to punctuality, and very little interest has to be charged.

The rule of charging interest on arrears seems to have been introduced by M. R. Banni Singh's Diwans from Delhi, and cannot be described as unsuccessful or oppressive. At least not as modified when Captain Impey was Political Agent at Ulwar.* He induced the council to direct that interest should never exceed one-fourth of the arrears due; and compound interest is never charged.

"Talabana," or cost of summonses to pay revenue, or to cut a state grass preserve (rund), or to appear before a court. The rate is 2 annas for each summons in revenue, criminal, and civil cases. In miscellaneous 2 pice. This sum is paid daily until the summons is complied with. Three-fourths of the "talabana" at present goes to the *mazkûri*, or summons bearer, but a committee is considering whether the *talabana* might not be credited to the state, and fixed regular pay allowed the *mazkûris*, who would not then be interested in delaying the attainment of the object of the summons.

Captain Impey and the council had caused orders to be issued in restraint of village expenses, the limit of which was fixed at a percentage of the village *jamma*. With some modification these orders were lately re-affirmed, thus it has been directed that in future *malbahi* shall not exceed on a revenue of

100	15 percent on the jamma or revenue
500	10 " " "
1000	7 " " "
- 1500	6 " " "
3000	5 " " "
Above that	4 " " "

* Major Cadell directed a minute inquiry in one tahsil (Tijara) regarding amounts borrowed from money-lenders to pay *jamma* on one harvest. The result was as follows —

44 villages out of 106 had not borrowed at all

13 villages had borrowed under

14	"	"	50
7	"	"	100
4	"	"	300
5	"	"	400
3	"	"	500
4	"	"	600
2	"	"	800
1	"	"	900
1	"	"	1,000
1	"	"	1,100
1	"	"	1,300

Total borrowed was

Interest charged by money-lenders

Paid on realising crops

Balance due to money-lenders

19,760
2,106
21,866
20,151
1,715

The allowance to Lambardars or heads of villages, which in British territory under the name of *pachotara* is five per cent of the *jamma* in Ulwar is usually three, and in the Tahsils of Katumbar and Baneur for the most part two only. But this two and three per cent is not paid from the "malbah," a collection over and above the *jamma*, or Government demand, but is paid out of the *jamma*. It was felt, considering the responsibilities of the Lambardars, to be insufficient, and the council has in consequence recently ordered that Lambardars are to receive two per cent from the malbah, as well as their allowance from the State, provided that the total percentage sanctioned for malbah, as above detailed, is not exceeded. An inducement is thus held out to Lambardars to put a check on expenditure, which is often more for their own glorification than for the good of the village, and which often falls heavily on the poorest members of the community, although they have no effectual vote or veto.

The cesses of one per cent for schools, and one per cent. for dispensaries, is levied by the State, in addition to the *jamma*, but is not included in the malbah. These cesses were imposed by M. R. Sheodan Singh many years ago, and are not directly due to the influence of any British officer.

In all native states officials, when moving about on business, are allowed fodder, wood, and earthen pots gratis. This allowance is known as *habub*. In Ulwar these necessities were supplied without payment by the villages, except in one tahsil, in which their cost was defrayed by the State.

The council has recently ordered that the practice of payment by the State be extended to all the tahsils, and the accounts will be regularly forwarded and audited in the Treasury.

The villagers are in Ulwar, as elsewhere, held to a certain extent responsible for the protection of travellers and their goods, and the repression of crime, but *chaukidars* or village watchmen are not generally employed, and all the ordinary liabilities and expenses of villages not included in the land revenue have, I think, been enumerated, except those connected with the cutting of grass preserves, which is elsewhere spoken of.

The following list shows the extent to which the different castes of Ulwar territory seek military service beyond its limits. It will be seen that the least numerous of the castes, the Rájput Musalmans, contribute many more than any other, and that after them come the Khánzádas. This probably is due to the habit of foreign service acquired by their ancestors in the time of Musalman supremacy, when they met with favour in the imperial armies, and, as pervers, were, no doubt, regarded with suspicion by Rájput chiefs —

	In British Cavalry	In Infantry
Brahmins . . .	9	35 From several Tehsils
Thákur Hindú . .	9	26 Chiefly from Mandáwar and Bándár.
Ját	2	31 Chiefly Mandáwar.
Gújar	0	10 Chiefly Bahrór
Ahír	12	34 do
Shekh	8	2
Saiyad	30	3 Kishengarh
Pathán	5	3
Khánzádas . . .	28	17 Tijara
Kázís	8	2
Meo	11	31 Tijara
Thákur Musalman	110	1 Mandáwar
Sakka (water carriers)	6	11 Katumbár.
Thirteen other castes	15	15
	<hr/> 253	<hr/> 260

There are said to be about 200 Ulwar artisans, mun-his, and others, not of the military profession, in service in British territory.

RESULTS OF A CENSUS TAKEN APRIL 10, 1872.

(50)

Number of Villages.	Dwelling-houses.			Other Buildings.			Total.			MUSALMANS.											
	Masonry.		Total.	Masonry.		Total.	Masonry.		Total.	Masonry.		Total.	Masonry.		Total.	Masonry.		Total.	Masonry.		Total.
	M.	M.		M.	M.		M.	M.		M.	M.		M.	M.		M.	M.		M.	M.	
1. Kothkumar	109	4,061	4,170	228	114	342	208	4,531	4,739	461	60	521	539	61	146	402	345	1,102	1,483	1,625	3,110
2. Gohindgarh	62	5,425	5,487	154	50	204	145	5,711	5,854	7,288	153	124	7	-	389	802	1,515	1,605	9,113	9,727	11,840
3. Tilard	701	10,987	11,688	67	88	155	1,068	11,304	12,372	15,112	237	279	642	-	380	2,722	1,317	3,274	19,058	6,036	25,094
4. Thana Chid	729	5,866	6,595	456	306	762	1,400	6,003	7,403	-	-	-	20	-	19	542	80	600	99	1,174	1,973
5. Bawar	518	7,427	7,945	403	333	736	1,073	8,608	9,681	-	-	-	3	-	54	1,038	117	1,257	171	2,898	3,069
6. Mandawar	546	6,115	6,661	170	278	448	872	6,853	7,427	2,140	19	30	3072	470	191	1,614	231	1,112	6,614	3,515	8,829
7. Kibhargh	966	11,255	12,221	185	108	293	1,386	11,653	13,039	10,250	235	440	271	341	8	89	1,037	7,314	21,076	7,942	29,018
8. Ramgarh	331	10,015	10,346	235	108	343	888	10,443	11,331	17,850	129	242	193	-	30	1,013	840	5,470	21,268	8,814	29,022
9. Bighar	1,442	9,766	11,208	444	911	1,355	2,076	10,888	12,964	1,935	54	-	13	-	10	1,000	345	2,330	1,588	3,620	5,208
10. Ulwar	225	3,850	4,075	723	706	1,429	5,931	30,165	36,096	23,459	11,441	617	501	-	72	4,152	1,308	10,300	25,686	23,167	47,853
11. Bahar	577	5,751	6,328	272	247	519	1,118	6,947	8,065	-	7	-	88	-	3	244	1,937	419	438	751	2,383
12. Lachmargh	206	2,504	2,710	133	338	471	629	9,722	10,351	7,768	209	97	45	-	60	158	1106	2,833	9,001	3,245	12,306
13. Nirmalas Chid	9	-	9	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	10,137	114,667	124,804	3,000	3,329	6,329	17,542	121,866	139,408	94,590	22,035	67,801	17,011	3,088	67,910	1,003	16,111	86,067	115,490	64,745	180,235

HINDUS

TEHSILS
AND
MUNICIPALITIES.

	Brahmana.		Rajpoots.		Jats.		Ahirs.		Gujar.		Dhadar.		Banja or Trading Castes.		Mina.		People belonging to Trades and Professions.		Other Hindus.		Total.	
	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.
athimur	4,779	1,724	4,829	868	3,338	368	774	116	1,209	251	35	10	129	1,379	2,174	1,002	3,195	6,876	2,356	2,366	29,009	15,119
obindgarh	490	709	171	527	8	25	272	9	321	21			217	1,045	2,13	192	2,214	2,840	1,253	1,253	6,634	6,653
lyura	456	1,222	385	59	1,917	18	2,719	93	2,971	56			100	2,176	7,000	5	326	3,124	1,637	1,637	10,121	14,188
hania Ghazi	7,558	3,408	1,335	852	3,990	35	5,511	15	6,959	380			165	1,165	7,000	974	633	5,707	3,109	10,741	27,400	26,277
anear	3,627	5,008	3,261	1,564	3,145	821	5,610	208	10,088	711			24	1,914	185	911	1,019	15,160	3,164	3,164	70,426	33,017
andawar	1,830	3,367	1,251	433	7,126	202	8,832	226	1,191	60			285	1,191	357	651	1,031	12,373	2,919	2,919	22,453	63,443
ahengarh	365	2,240	889	446	3,289	281	2,088	83	1,971	110			61	1,187	27	106	93	2,604	1,176	1,176	9,571	14,015
amgarh	117	1,400	97	548	668	76	16	12	639	154	6		33	2,123	120	150	93	2,604	2,700	2,700	3,191	11,005
gugarh	10,381	5,924	1,803	3,177	300	24	1,207	322	2,030	578			31	6,781	19,245	1151	750	8,584	5,618	21,020	43,478	48,000
lwur	2,763	9,817	1,700	4,898	1,477	521	1,118	916	1,677	2,305			21	6,707	2,125	1,670	549	10,511	2,518	2,518	26	79,884
ahror	2,593	5,957	3,301	639	1,017	63	17,337	153	2,402	118			12	5,741	27	15	677	11,413	1,111	1,111	24,178	101,204
achmangarh	3,356	2,680	2,638	1,536	1,610	273	1,674	169	2,638	291			480	2,265	7,117	1,000	771	2,000	2,000	21,571	27,541	79,502
	38,615	43,456	18,250	15,567	30,238	1721	42,321	21	37,645	695	250	12	2,170	11,332	10,411	1,006	11,175	81,729	10,111	105,221	2,076	357,508

GRAND TOTAL.

	Kathumar	Gobindgarh	Tijra	Thandahar	Plesar	Man Lwar	K. Mangarh	Chandpur	Longa	Uda	Barar	Handwarh
tors	21,495	15,747	39,179	27,515	39,597	23,060	23,915	20,000	15,000	4,976	29,009	41,027
ultivators.	10,771	9,380	21,523	27,151	35,913	23,373	29,877	23,099	31,999	102,031	29,927	23,148
tal . . .	38,268	23,127	51,702	54,666	60,512	53,413	60,824	50,395	97,122	151,027	59,886	69,173

Total, Cultivators, 370,240; Non cultivators, 402,313, Grand total, 772,559

N B.—The detail of villages is given in Part IV There are 33 Christians who have not been included in this statement.

CHAPTER III

RELIGION

THE *Kuldevi* or family deity of the Narukas, as also of the Kachwahas of Rájputáná, is the Jamwáhi Mahádevi, whose temple is in the gorge of the Bánganga River in Jaipur territory, not far from the south-east corner of Ulwur territory. It was here that Dhola Rai, the founder of the present Jaipur State, and subsequently his son, are said to have received miraculous aid from Mahádevi when contending with Minas and Bargujara. The sons of the Ulwur Chief go in state to this temple to have the ceremony of tonsure performed.

Sita and Ram, however, are naturally the deities to whom most respect is paid by Narukas and other Kachwahas, since they claim descent from Rám and Sita, whose images are carried with the army, both in Ulwur and in Jaipur. Sri Khrishn, too, as his birthplace, Mathura, is so near, is also much revered by the ruling family and upper class and Baldeo. Sri Khrishn's elder brother is in high repute. "Jai Baldeoji!" or "Jai Ragunáthji!" are the commonest forms of salutation. As regards the religion of the mass, an intelligent, well-informed person whom I consulted estimated half the Hindús to be of the Vishnu sects, one-fourth of Shiv, and one-fourth of both.

The followers of Shiv, amongst whom are included the devotees of *Shivites* Devi in all her forms, though in a minority, are a very important class. There are no great temples of modern date, but there is a very interesting old Shiv temple at a place called "Nil Kanth," above the Tabla valley. It is still maintained, though, no doubt, not as it once was (see Nilkanth). The Shiv Swámis, or priests, of Narainpur in Bánsur, Naldai, a place near Khushálgarh, where Máhádeo Shiv manifested himself, the temple called Baktewar on the Baktáwar Ságar,—all have a reputation. Maharáo Rájá Baktáwar Singh and Banní Singh themselves affected the respectable Shakta persuasion called Dakshina, but I am afraid that, of all the divisions of Hinduism, none is so prosperous at Ulwur as the disreputable Shakta sect known as Vámis. The worst division of the Vámis is called the *Kunda Panth*, perhaps the *Kuras* of Wilson's "Hindoo Secta." The *Kunda Panth* is said to practise all the abominations on account of which Vámis are infamous.

Men of position are believed to be secret members of it; and it is admitted on all hands to be making progress. The *Kūnda Panthís* disregard caste rules, and all eat together.

The Vishnú worshippers in Ulwur, as elsewhere, may conveniently be divided into two classes. First, the small learned class, Vishnúites. consisting mainly of philosophic Brahmins, and called by Wilson the orthodox. Second, the sects. The latter, to which the mass of the people belong, may, I think, be further subdivided into the four "Sampradiyas" and the "Panthis." Of the four Sampradiyas, the most numerous are the Rámáwats, next to them come the Madhwá-cháris, then the Nimbáwats. The Bálbá-cháris, so numerous in Jaipur, Bikanir, &c., are not represented in the city, but they are in the districts.

The number of temples indicate the relative importance of the different cults.

Rámáwats	10	and 3 small temples
Nimbáwats	"	"
Madhwá-cháris	7	"

These Sampradiyas trust in Brahmins—many of whom are members of them—use Sanscrit chiefly, and keep images in their temples.

The Panthís, who are regarded as dissenters, prefer vernacular books to Sanscrit, have a doctrinal literature of their own, and, Charan Dásis and Mohan Panthís excepted, the members of them do not, speaking generally, worship images. They are disliked by and respect little, the Brahmins, and they have no temples. There is not, however, a hard and fast line between them and the Sampradiyas, and I have known a man arrange to feed Brahmins one day and the Sádhis (holy men) of the Panthís the next. The Panthís he proposed to entertain were—

The Kabír Panthís, Dadú Panthís, Charan Dásis, Rám Snchís, Sat-námis, Parnámis, Mohan Panthís

The Lál Dásis, who are almost as much a Vishnú sect as the rest, although Musalmans belong to it, he did not include, notwithstanding that the sect is in Ulwur, I believe, the most numerous of all.

The founders of the Lál Dásis and the Charan Dásis were born in villages near together, and within eight miles of the city of Ulwur. Lál Dás, at Dhaolí Dhúb, at the entrance to the valley of Dehra, four miles north of the city, and Charan Dás at Dehra itself. It is remarkable that in the hills overhanging the same valley is the most attractive of the Meo shrines known as Chuhar Sidh (see "Fairs")

Lál Dás is said to have been born of Meo parents in s. 1597 (A.D. 1540), who, though nominally Musalman, followed the observances of the Hindú religion. As Lál Dás is the chief saint of Ulwur, I will give a somewhat full account of him:—

Lál Dás.

A biography of Lál Dás in verse which came into my hands says that "Lál Dás entered the world in this 'Kaljug' because God was neglected, and men in their folly worship stones."

Lāl Dās lived many years at Dhaolī Dhāb, and used to wander over the hills behind Ulwar and into the fort in search of sticks, by selling which he got his living. At length he began to work miracles. An excited elephant stopped in full career and saluted him, and a Musalman saint, one Chishtī Qadān of Tijāra, found him standing in the air in meditation. The Musalman conversed with Lāl Dās, and, discovering his piety and unworldliness, enjoined him to teach both Hindus and Musalmans. After this Lāl Dās went and lived at Bāndolī, sixteen miles north-east of Ulwar, in the Rāmgarh 'pargana.' There "he laboured for his own support and the good of others." He lived on the top of a hill and went through great austerities in the hottest weather, was safe from snake and tiger and cured the sick. Disciples collected round him of all castes and one an oilman received from him miraculous power which he used to expose an adulteress before an assembly. For this Lāl Dās reproved him, and eventually resumed his gift. Lāl Dās prayed that he might be relieved of all his false disciples, so persecution from a Mughal official began, and they all fell away. It arose from Lāl Dās having caused the death of a Mughal who had laid hands on another man's wife, and Lāl Dās with his true followers was carried to Bahādarpur a few miles off. The Musalman Faujdar of Bahādarpur expressed surprise at his being followed by both Hindus and Musalmans and asked him what he was. Lāl Dās replied that the question was a foolish one—what he was in truth he knew not, but he got his garment the flesh in a Meos house. The Faujdar demanded Rs. 5 apiece from the party as the price of releasing them but they would pay nothing and then the Faujdar gave them water from a poisonous well, the only result of which was that the well became sweet, and was known afterwards as "the sugar well." On another occasion Lāl Dās was assaulted by Mughals and called to his protection angels, who slew fourteen of them but his followers, thinking that anger was derogatory to Lāl Dās, spread a report that they killed the Mughals, and that Lāl Dās had shown no anger. Lāl Dās left Bāndolī, and resided at the neighbouring village of Todī, now in Gurgaon, on the Ulwar border, where, being persecuted he went away. At Nārolī the people refused him water whereupon their wells dried up.* At Rasgan in Rāmgarh, he was well received and there he remained a while "repeating God's name and teaching disciples the way."

Lāl Dās, though he at times is said to have practised the severest asceticism had not led a life of celibacy. He had a daughter named Sarōpa, who could work miracles. One day he told her that greatness and wonder working even were vanity, they too, pass away like the wind, purity and gentleness alone were availing. Those who possessed them would attain to peace in heaven (Har ko lok), and no more be subject to birth and death. Lāl Dās's son, Pahāra, too, was a miracle-worker—blessings on him and on Lāl Dās's brothers, Sher Khān and Ghaus Khān. These all had hope in God (Harī) alone and in no other Deo. A voice in a mosque ("Harmandir), where Lāl Dās had gone, foretold the birth to him of a son, who was to be a polar star ("Kuth") and would succeed in the work of many births. Lāl Dās received the announcement with one word, 'Bhala!' A few months after to try his faith, a daughter was born to him, who died directly. Lāl Dās felt no grief for God worshippers (Harbhagatān) are always joyful. Soon after God spoke to him again of the "Kuth." Lāl Dās manifested no hurry or anxiety. A second daughter was born, and she too died. Lāl Dās said, 'I have faith in God'—(Sāin ko merī bishwās)

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chief day of reception. The saint told the Káyath to give all his goods in charity and abandon the world. In token of his having forsaken all pride and worldliness, he was to blacken his face, mount a donkey; and hang a gourd on his back. He obeyed, and on his subsequently bathing at the junction of the rivers at Allahabad, his body became pure as gold.

Various other miracles of the same type are related in the account of Lál Dás, who prevents an eclipse of the sun, predicts the famine of a. 1884 feeds Nága Charan Dás of Mathura, who comes to him with 700 followers.

The Meos having carried off his buffaloes Lál Dás prophesied that Mewát should belong to the Kachwáchas and their chief Jai Singh

Before his death, Lál Dás having met with one Thákuriá of V Chapra, who maintained himself and fed others out of the proceeds of his own labour and was blessed by God with the necessary virtues, wished to appoint him his successor but Thákuriá declined the honour as being unworthy of it, and Lál Dás gave him the choice of burial alive or acceptance of authority Thákuriá chose the former

According to popular belief, Lál Das died a. 1705 (A.D. 1648), at the age of 108, at Nagla, a Bhartpur village on the Ulwur border, and was buried eventually at Sherpur, in Rámgarh, Ulwur, where there is now a fine shrine.

Lál Dás's sayings have been preserved by his followers, and a few extracts from a popular collection called *bínl* or *guthá* I subjoin. Like all religious books of the kind, it is in verse, and the language is simple and familiar. It treats in successive chapters of eight subjects, but very briefly; the verse is flowing and regular. Following each exhortation are hymns (*bhajan*) in an irregular metre, which embody the teaching, and are adapted for singing. They occupy much the greater portion of the *bínl*. Musliman terms, such as "Karíma," are used, but allusions to Hindu mythology are not unfrequent. Some of Kabír's *Sakhís* are mixed up with the *bhajans*. The first heading is worship (*bhagat*), and the words of the true Gurú (*Sabad*). It is a general exhortation, which is repeated in more detail in the subsequent chapters. The book opens with a condemnation of begging; and the emphasis laid upon this point is, I think, the most striking and interesting feature in the teaching of Lál Dás, who may be regarded as a missionary of industry, as the following extracts will show —

'Lálí Bhagat bhíkh na mánghe,
Mángat awé sharm
Ghar ghar hándat dokh hai
Kya Bádehááh kya Hurm."

"Saith Lálí, Let not the devotee beg—
Begging is shameful;
Wandering from house to house is wrong,
Even if they be those of kings or queens."

(That is, begging is begging, even if you beg only from the great and wealthy)

The second chapter is on the true saint (Sádh), and it too opens in the same strain—

“Lálí Sadhu ara cháhaye
Dhan kamák ar khát
Hirde Har M. hákri
Parghar kabhú na jái”

“Saith Lálí, The Sádhi should be one
Who earns the food he eats ;
Let God's service be the heart's,
And go not about begging”

(That is, these are the two great duties)

The Sádhi should return good for evil (*angun ápar gun jaré*). He should be candid and bold in speech—

“Sádhu ara cháhaye
Chaur ríhe bayá
Kí tute ka phur juré
Man há dhokhá jái”

“The Sádhi should be one
Who speaks out plainly,
Whether friend hip be broken or only interrupted,
Let there be no delusion”

He should be lord over his passions (*Panchon raen pat rale*); he should be persistent, resolute not to turn back. These points are dwelt on with much force, and are the burden of the third chapter, on mind (*man*) and its restraint

The fourth chapter is on respect for the rights and property of others (*hak*), and the spirit which produces it—

“Lálí hak kháye hak piyaye
Hak kí karo faroh
In báton Sthib khushi
Birla barti kol”

“Saith Lálí, Eat what is your own, drink what is your own,
And sell only what is your own,
For these things are pleasing to God,
But few observe them”

— He who begs disregards this injunction, for he lives on others.

“Lálí ghar karo to hal karo
Suno hamáí síkh
Dozak we hi jáenge
Gharbári mánge bhíkh
Kya mángte ka mán hai,
Mánga tukra khái !
Kutta jún hándat phure,
Janam akáráth jái.”

"Sath Láljī, If you keep a house, then keep a plough.
 Listen to my teaching—
 They will go to hell will
 Those householders who beg
 What honour has a beggar !
 One who begs and eats morsels,
 Who wanders begging like a dog
 His life passes profitlessly "

Lál Dās loses all patience with the mean and insincere when they reject counsel, and with a bitterness which is contrary to his usual spirit, and which rather shocks a mild Hindu, he says—

"Bahte ko bahāndo
 Mat pakrāo thor,
 Samjhāya samjho nāhin
 De dhaka do aur "

"Let the drifting man drift away,
 Give him nothing to grasp
 When warned he would not listen,
 Now give him a push or two."

The fifth heading is "calmness" (*sīl*), the ornament (*solha*) of the true Sādh. The sixth is on the true hero, who fights and wins in the spiritual battlefield, where the coward crouches and regrets—

"Sūra tabhī jāniye,
 Lare dhanī ke het,
 Purjā purjā ho pare
 To na chhore khet."

"Think him only a good soldier
 Who fights for his Lord,
 Who may be cut to pieces
 But leaves not his ground."

The seventh is on the true teacher (*Satgur*), whose vigour, courage, and devotion are dwelt on, and who acts on Lál Dās's words—

"So dhan Lālan sānchro,
 So āge ko hoī,
 Kāndhā piche ganthri,
 Jāt na dekha koī."

"Lay up says Lál, that treasure
 Which hereafter may avail,
 With a bundle on his shoulder
 Never was man seen to leave the world."

The eighth is on greed (*lobh*, *idolach*) and its evil. The ninth on asceticism (*bairāg*), but the advantages of-*prāndyām*, practised by other sects, are not dwelt on (see p. 62, note), and apparently was not enjoined by Lál Dās.

"Saith Lalji, If you keep a house, then keep a plough.
 Listen to my teaching—
 They will go to hell will
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 One who begs and eats morsels,
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some information regarding them, which I need not repeat at length Charan Dās was of the Dhūsar caste, and, according to the Ulwār account, he was a good musician in addition to his other accomplishments. The same authority says he died in a. 1830 (A.D. 1782).

Unlike the other dissenting sects, the Charan Dāsīs keep images in their temples and respect Brahmīns, who are found as members of the sect. They are spoken of by orthodox Hindus with more respect than the other sects are, the four Sampradīyas excepted. Indeed, the Charan Dāsīs may be considered to belong to the same category as the Sampradīyas, and I have included them amongst the dissenting sects only on account of their attachment to the vernacular. They are not numerous nor wealthy in Ulwār territory, where, however, there are ten small temples and monasteries, two of which are in the city. Their Sādhs are, I believe, all celibate.

There is one temple at Bahadarpur, where the establishment possesses a village, and is better off than the others. A small fair is held at Bahadarpur, in honour of Charan Dās and his ancestor.

Another is at Dehra, where there is a monument over Charan Dās's naval-string, and his garments and rosary are kept at Dehra.

The remainder are in different parts of the State.

The Charan Dās *Gutka* or breviary exhibits more Sanscrit learning than those of the other sects, and, instead of passing allusions to mythology, goes into details regarding Śrī Khrishn's family, and merely popularises the orthodox Sanscrit teaching. Thus there is a chapter on one of the Upanishad and another from the Bhagwat Purān. Its style is perhaps more full, expressive, and less involved than other books of the class. The Sādhs hold to the vernacular, and some time ago are said to have resented an attempt of a learned Charan Dāsī to substitute Sanscrit verse for the vulgar tongue. In this, as remarked above, is their main distinction from the Sampradīyas, which prefer Sanscrit. The *Gutka* contains the *Sandeha Sūgar* and *Dharma Jahāz* mentioned by Dr. Wilson. One rather striking chapter, professedly taken from some Sanscrit work, should be called Nās Khetr's "Inferno." Nās Khetr is permitted to visit the hells and to see the torments of sinners, which are described in detail, and the pains of each class specified. It is, in fact, an amplification of the Purānic account of "Nark," adapted to impress the minds of the vulgar. Nās Khetr is then taken to see heaven, and subsequently returns to earth to narrate what he has witnessed.

Both Lal Dās and Charan Dās quote freely from, or allude respectfully to, Kabīr. There are two Kabīr Panthī monastic establishments in the city, and members of the sect are found in the towns and villages amongst the lower orders. It will not, therefore, be out of place to insert something like an abstract of, and to give some extracts from, the Kabīr Panthī "*Gutka*," more particularly as he was the greatest, and, after Rāmanand, the earliest, of the great dissenting

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Avoid the world, which is full of deceit, impurity, and stupidity

Restrain the five *tats* and the twenty five *prikats* *

Force back the mind and the breath (*man paman*) †

Seek not worldly or sectarian aid (*jagat aru bhelk kī paksh*) God (*Ram*) is unaided (*nirpaksh*), be thou so too, or seek the help of Truth alone, and abandon lust, anger, pride, avarice (*kāṁ, krodh, madh, lobh*); combine knowledge (*gyān*) with freedom from passion (*bairāg*) What good is the former without the latter? Man is incomplete without the woman. Cling to truth and mercy "Be kind, be kind, be kind" Be not satisfied with formal worship at the fixed times when the gong beats, but be worshipping night and day where an unseen gong ever calls with a sound like thunder, where there is neither Ved nor Koran (*bed kīteb*), where the pure Essence rests in the sky depths, and where the *Sādh* in thought dwells

So will you escape illusion and gain liberation

Few learn the secret of rest and peace He who tastes it can alone realise its comfort. With each breath he drinks in, and is drunk with the divine love. He rests in the ocean of God (this is dwelt upon at great length). He dwells and sports between heaven and earth (*aradh aru aradh*) there the lotus (the type of purity) floats

The *Sādh* is a brave soldier (*sūrmān*) He grasps the sword of knowledge (*gyān shamsāher*), he enters the battlefield, he conquers lust, he tramps down anger, pride, and avarice. This is no coward's work, a devoted hero only can do it.

Explained by a *Sādh* to mean here the five elements—earth air, fire water atmosphere, sky The twenty five *prikats* are the forces of nature as manifested in the natural man, as in his emotions and movements.

† This has reference to a practice called *prāṇāyāma* enjoined by certain schools of philosophy and the *Purānas* to enable the devotee (*jogi*) to obtain a perfect mastery over his passions, and even over elementary matter and finally to be united with the Deity. It consists in sitting in certain attitudes, fixing the eyes on the point of the nose, and the mind on some aspect or attribute of the Deity, and in breathing very slowly, and in particular ways. The orthodox attach the greatest importance to this practice. Not long ago one of the principal chiefs in India sent a Brahmin to Ulwar to obtain books on the subject from the *Rāj* library. Of the sects, some certainly observe it, thus the *Charan Dās* breviary dwells minutely on it. The *Kabir* breviary enjoins it in a general way, but gives no detailed instructions, and the *Lāl Dās* breviary, as already mentioned, does not allude to it. Dr Carpenter has remarked that "there is a very numerous class of persons who are subject to what may be termed 'waking dreams,' which they can induce by placing themselves in conditions favourable to reverie and the course of these dreams is essentially determined by the individual's prepossessions, brought into play by suggestions conveyed from without. In many who do not spontaneously fall into this state, *fixity of the gaze for some minutes is quite sufficient to induce it* and the mesmeric mania of Edinburgh in 1851 showed the proportion of such susceptible individuals to be much larger than was previously supposed." This sufficiently accounts for the popular belief in the power of *prāṇāyāma* but the patience and exercise of the will, which it demands, no doubt, often gives it a beneficial moral effect, which strengthens the faith in its value. A certain form of it seems to have been practised by some Christian teachers—Swedenborg, to wit.

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He who regards the Guru as a mere man is as one who takes the elixir for water. He will be born a dog time after time. He will fall into hell. From God's anger there is a refuge, from the Guru's none. The Guru is greater than God, for God's works are on the wrong side of the ocean, the Guru's have passed to the opposite shore. By his favour the clouds of love (*premi*) discharge their water, and suffuse the whole man.

The third *ang* is on the *Jatī* (or one who has conquered his passions)

Be a helper of others, desireless, yielding not to anger resisting the six vices, looking on pain and ease as the same, regardless of food and drink, firm and persistent in worship, trusting in God (*Bhagmān*) and no other, calm, careful, and content, showing friendliness, and giving honour to all, being no respecter of persons.

He who does thus will be always happy (*praphūlat*). Seek out such an one, and remain at his feet.

The fourth *ang* is on the *Satī* (or pure and truthful one)

Be full of serenity, knowledge, modesty, and perseverance—a fling of piety, wakeful and steady, so shall you be happy and joyous (*modit praphūlat*). Knowledge is not pride, it gives love (*īet*) for all—the pure and true one has regard for others (*paranīrtī*), and respect (*śdar bhao*) for them.

The fifth *ang* is on *Parmonth* (or teaching)

Let the mind seek instruction (*parmonth*) and exhortation (*updes*). Control it, and the world may learn of thee.

But in a false path, robbed by the world, the mind uninstructed, thou art involved in the eighty-four lakhs of births, then thou mayest teach others, and thyself fall in the dust, talking like a pundit, but unimpressed within.

The sixth *ang* is on *Man* (or the mind)

Follow not where thy mind would lead thee, restrain it and bring it back as a weaver the thread. No one carried away by mind can become a "Sādhi."

The true road is narrow, and the mind furtive and fickle, punish it, force it back, restrain it and the five passions. They are five powerful enemies all combined against the soul alone. With them, how can you reach the shore in a boat frail as paper on a stream like the Ganges?

Aided by the five virtues—calm, content, mercy, long suffering, truth—fix your attention on One alone.

You who were doing well, why have you stopped? why have you repented? If you sow poison, you will reap it. If you sow thorns, will you eat rich fruit?

The mind is as a deer which wanders into others' fields. It takes all

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as well as those who love wine, will go to hell. No trace shall remain of such, nor of thieves, gamblers, and those who waste wealth on women. All flesh-eating is equally bad; there is no distinction between fish, deer, and kine. It is dog's food, not man's, they who eat it shall be cast into hell. All the four castes and thirty six classes thus offend. Brahmins eat meat and die, calling on Ram. Sinners sit worshipping, and then eat flesh and drink wine. They mark out a place to eat in, they avoid a chumar's touch, and then they cook bones in their pot. To God's court they shall be dragged by the hair. Whether he believes it or not, he who kills shall be killed. Though he bestow in gifts thousands of cows, though he go and sacrifice himself at Benares, hell for him is sure.

When was the Kazi authorised by the Merciful to destroy tokens of Himself?

"The Kazi's son is dead, is not his heart sore? That Lord is Father of all. He cannot approve slaughter."

"Kafir kafi ká beta má a
Urmen áll í le
Wá áháb áab ká pítá
Bhála ná máne hír"

The fool thinks it not his own deed,
He says my ancestors did it
But this blood is on thy neck
Whoever were thine instruct us."

"Apna kiya ná sáñhe áhmad
Kábe hamare báron kiya
Yih to khun tumarí garlan
Jin tumko upáre diya"

The eleventh *ang* is on *Birt* (or prayer)

"Sáth Kafir I pray with folded hands, I pray
O Guide, full of kindness, hear me,
Give peace to the holy,
Mercy meekness, knowledge."

"Kafir binwat hun kar jorke
San Gur kirpa náñhán
Santon men sukhi díñje
Dáya gharibí gyáu."

Hear, O saints, for thus I pray—

O Lord, restrain the demon of death (*Jim*), who oppresses Thy slaves
For Thine own honour, protect those who seek Thy refuge.

"Lord, with what face shall I pray? I feel shame. How can I be pleasing to thee? I have done evil in Thy sight."

"Sáñ kya mukh le bintí karún
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A moment ago my Beloved (Pir) was far off Take away my sin, O God! Destroy doubt and perplexity

"God is careful of me, though I am heedless, I have neglected Him in mind, mouth, and deed, and therefore I am a fruitless field."

"Kabir Sain mera saydhan
Main hoon bhāya ahet
Man lach karam na Har bhaje
Taten nir phal khet"

In my mind has been neither reliance nor love, nor has my body been under control How then can my confidence in the approval of the Beloved (no continue? Thou art powerful, my steps are feeble. I have accepted an evil condition, and have fallen under a burden He to whom God has given confidence shall never be ashamed, duly shall his confidence increase Iron joined to iron by the furnace becomes one piece without a seam, so may my mind, which comes of Thee, be united entirely with Thee.

"Now when I find God weeping I will tell Him all my grief With my head on His feet I will tell Him my tale When I meet God and He asks regarding my welfare (from Jeemai) - to end I will tell all I am I pour out my heart to Him."

"hal le al ke jo Sain mile
Sab dukh aklun nī
Charan upar sir dharūn
habun jo kabna hot

"hal le Sain to milenge
Puchenge kusalit
Adi ant ki sab kabun
Ur antar ki bit."

Thou knowest the heart, Thou supportest the soul Without Thee I shall sink in the fathomless ocean of sense, but by Thy mercy and compassion I shall cross to the other shore

The twelfth *ang* is on the *Sādhi* (or monk)

The *Sādhi* is one God loving, without vice, without desire, without foes The true *Sādhi* is rare, like the sandal amongst trees, like the pearl in the ocean, like the lion amongst beasts Sacks full of rubies are not met with, nor are bands of true *Sādhis*

As the sandal-wood retains its coolness though covered with snakes, the *Sādhi* remains holy though millions are unholy

To him who knows God, sport and jesting are unlawful. Illusion, temples, and women they avoid As the lion shuns the dead carcase, so the *Sādhi*, the spiritual carrion; as the lotus on the river, so the *Sādhi* in the world; as the moonlight shines in the water, but is not of it, so the *Sādhi* amongst men

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The twelfth *ang* is on the *Sadh* (or monk)

The *Sadh* is one God loving, without vice, without desire, without foes The true *Sadh* is rare, like the sandal amongst trees, like the pearl in the ocean, like the lion among beasts Sacks full of rubies are not met with, nor are bands of true *Sadhs*

As the sandal-wood retains its coolness though covered with snakes, the *Sadh* remains holy though millions are unholy

To him who knows God, sport and jesting are unlawful. Illusion, temples, and women they avoid As the lion shuns the dead carcase, so the *Sadh*, the spiritual carrion; as the lotus on the river, so the *Sadh* in the world; as the moonlight shines in the water, but is not of it, so the *Sadh* amongst men

About six years ago, during the excitement caused by the interposition of the British Government between the Chief and his Thākurs, an attempt by a Vishnu fanatic to take possession of a Sarnogi temple at Rājgarh was made; and, as the Sarnogis were weak and somewhat depressed, it would probably have been successful, had not the Political Agent and leading Thākurs insisted on the Vishnavis leaving the temple. Since then the Sarnogis have held their heads higher than formerly, but they are quite inoffensive. However, there is, no doubt, a strong feeling of animosity in Ulwar between Sarnogis and Hindus—stronger, it is said, than that which exists between Hindū and Musalman, or between Shiah and Sonnee, or Vishnuite and Shrivite.

The great majority of the Musalmans of Ulwar are Meos but, as **Musalman** already remarked (see Meos), they are in their habits half Hindu. In their villages they seldom have mosques,—thus in Tijāra, out of fifty two Meo villages, only eight have mosques,—but almost always they have the same places of worship, temples excepted, as their Hindu neighbours possess—namely, a "*Pānch Pīra*," a "*Bhāiya*," and a "*Chakūnd*." The "*Pānch Pīra*," found everywhere in Mewāt, in both Hindu and Meo villages, is a spot consecrated to the five chief Musalman saints, to whom the Hindus are perhaps attracted because their number tallies with the "*Pānch Tān*," or deities of their *panch-tān* worship. The *Pānch Pīra* place is marked by a stone set up near a tank. The *Bhāiya* consists of a platform, with stones placed on it so as to protect a lamp. It is also called the *Bhomia*, and is sacred to the guardian spirit of the locality. The *Chakūnd* or *Ahira Deo*, a similar platform, is devoted to Mahā Devī, at whose shrine bloody sacrifices are made.

Their great Musalman saint is Salar Masaud, who was, it appears, the son of one of Sultan Mahmūd Ghaznī's chief generals. His tomb at Bahraich, in Oudh, is the Meos grand shrine; and even here they remain connected with Hindūs, some castes of which look upon this tomb as their chief object of reverence. A biography of the saint, called "*Mirāt-i Masaud*," is extant, and copious extracts from it are to be found translated in Elliot's "*Musalman Historians*," vol. II. p. 513. The banner, or "*Salār*," of Masaud is worshipped in every Meo village at the Shab-i-rāt, and the right of making or of sharing in the offerings to it pertains to the low-caste servants of the village proprietors. It has, however, rivals in the flag of Madār Sāhib, a saint of Makanpur, near Allygarh, and that of the Khwāja Sāhib from Ajmīr, which go round to certain villages to collect money. The *Salār* flag often has a figure upon it, but the others have not, and are more strictly of the religious colour. A boundary dispute is often settled, with the consent of both parties, by a Meo taking a *Salār* in his hand and walking along what in his opinion should be the border line.

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Of the above, the most important are the Ulwur fair, and those at Bilāl and Chuhar Sidh. It is said that 80,000 persons assemble at each of the two latter.

Bilāl is on the Jaipur border, and attracts probably more people from Jaipur than from Ulwur territory. But Chuhar Sidh is in the heart of the State, in a range of hills west of the city, and has some special interest as being the chief fair of Meos. It is attended chiefly by Meos and the presentation of the offerings, the vast, though not very lively, crowd, the trafficking, and the beggars, are a curious sight. So necessary is attendance at it considered, that many villages own a few yards of encamping-ground on the hillside near the shrine, which is situated high up among the hills, beside a stream which, usually only a rill, in the rains acquires a considerable volume, and is regarded with much veneration by the Meos.

Chuhar Sidh is said to have been the son of a Meo by a Nāi woman, and to have flourished in the reign of Aurangzeb. He was born at village Phaneta, and left home through fear of the tax collectors, who were torturing people to obtain revenue. He gained his living by watching cornfields and grazing cattle in villages near the city of Ulwur, and is said to have received the power of working miracles from the Musalman saint, Shih Madar, whom he accidentally met. Eventually he took up his residence on the site of the present shrine. Unlike Lal Dīs, he does not seem to have been a teacher, but his shrine attracts more pilgrims than any of those sacred to Lal Dīs.

In 1875 a curious example occurred of the mode in which new places of pilgrimage become established. The Tahsildar of Rāmgarh, a very intelligent man, relates that at village Jahanpur, after the commencement of the rains, water began to flow from underground into a tank which had before been dry. The Hindūs declared it was the subterranean Ganges, and the Meos that it was the Chuhar Sidh. The water was pronounced to have healing properties, and in a very few days people flocked to bathe in it. From every house in the town of Rāmgarh, about eight miles off, persons went to the holy spot; and people came not only from the neighbourhood, but from Dārhol, Gurgaon, Bhartpur, and even Hadrās and Aligarh.

On July the 18th, that is, not a month after the discovery of the wonder, the Tahsildar visited the spot. He found "thousands of men going and hundreds returning from the so-called Ganges." Many of the visitors left after bathing and securing a store of the precious water to carry away with them, but the Tahsildar found more than 10,000 present with 200 carts (*bails*), besides horses and camels. The bathers in the tank, which was about half an acre in extent, were blind and diseased persons chiefly, and they "were so strong and firm in their belief that they fell one on the other to take a dip in the fountain, as if they would surely succeed in their longings. The blind were said to be especially benefited; and the Tahsildar interrogated more than one who declared he had derived great advantage from the water."

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In *maktabs* Persian primers (*inchas*), the *Karima*, and *Gulistán* are taught, also elementary Persian grammar and letter writing, and in some the *Bostan* and *Anwári Suhelí* are read, but no arithmetic at all is taught.

LITERATURE.

Of late years the number of shops where books are sold has increased, and there are now five in the city of Ulwár. They obtain their supplies of books from Dehli. None are exclusively bookshops, and I cannot discover that the total number of books sold is greater than it was six years ago.

Apparently the popular literature shows little trace of European educational influence. A very few books directly due to British action find a place in the bookstalls, but none of them sell readily. Perhaps a fuller examination than I have made would reveal a greater effect than is readily apparent, although not always directly favourable to progress. Thus the introduction to a rather voluminous but easy abstract in Hindi of a *Paráda*—not of Ulwár authorship, but recommended by an Ulwár Pandit—urges that young Hindús should receive the same early intelligent training in the tenets of their religion which young Christians obtain in theirs, and the book in question was intended as an aid to that training. Setting aside the elementary educational books, those most sold at the shops are romances in which *Rájas* figure ("*Mordhā*" is a type of this class), accounts of wonder working devotees like the "*Pahlád Charitra*," astrological books like the "*Sanichar ki Katha*," and religious like "*The Thousand Names of Vishnú*." I do not know of any printed copies of the *báris* and *guthkas* already spoken of, nor of the local poems I have mentioned (page 15, note). Those families who have preserved old diaries and note-books such as some alluded to (pages 11, 130) have not inducement nor inclination to print their books.

Munshi Kánji Mal, inspector of schools, was kind enough to compile for me a list—perhaps not quite complete—of the works produced at Ulwár within his recollection. Most were written in hopes of reward from the Chief. They are nineteen in number, but only four have been printed or lithographed; * the rest are in manuscript. None can be called popular.

* The printed ones are—

- (1) The *Gál Prakhish*, a treatise on plane and spherical trigonometry, by Nilámbar Ojha, one of the chief Jotiahs of the State. Printed at Benares.
 - (2) The *Shoodán Dakht Bília*, a poem in praise of M. R. Shoodán Singh, by a *Ráj* Brahmin. Lithographed at the *Raj Press*.
 - (3) *Sharh Dastir*, a translation of a Parsee sacred book, by Mulvi Najaf Ali, formerly in the Ulwár service.
 - (4) *Risala Shatranj* a treatise on chess, by Hakim Sartán Singh, of the *Raj service*.
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CHAPTER IV

MUNICIPALITIES.

WITHIN the last four years municipalities have been established in the towns of Ulwar, Rājgarh, and Tijāra. The members are partly official, partly non-official.

Octroi dues are found more popular than a house-tax, which was formerly levied. The rates are the same for the three municipalities. The Council examines the annual budget of each year before its commencement and the report on work done at the end.

The octroi rates and revenue for 1874-75 and the trade of the three towns is shown below—

No.	ARTICLES.	Duty per Maseel.	Ulwar.		Rājgarh.		Tijāra.	
			Quantity.	Amount of Duty.	Quantity.	Amount of Duty.	Quantity.	Amount of Duty.
1	Grain (all sorts)	6 pies	M. mada. 209,840	Rs. 68,840	Mda. 2,162	Rs. 12,734	Mda. 1,333	Rs. 1,333
2	Tobacco (all sorts)	10 annas	1,212	1,404	429	53	163	103
3	Til, seson (oil seed)	1 anna	12,330	771	3,80	233	1,297	81
4	Cotton (cleaned)	2 annas	1,324	163	1,203	150	120	16
5	(uncleaned)	1 "	3,660	236	2,072	162	1,113	87
6	Khānd } Sugar	2 "	621	1,101	4,502	705	556	87
7	Our Shakar / Rice	1 "	34,269	2,259	20,433	1,508	5,700	415
8	Bān, mūn] saā, &c. (fibres)	1 "	2,613	163	832	33	423	27
9	Piece goods	{ 1 pie in the rupes }	3,464	1,441	60,661	310	14,450	73
10	Salt (all sorts)	1 anna	18,310	1,070	5,176	320	1,064	80
11	Ghee	8 annas	5,720	2,800	97	477	244	123
	Total	...	...	20,037	...	6,413	...	2,458
	Siwāl	...	...	3	...	3	...	...
	GRAND TOTAL	..	..	20,040	...	6,415	...	2,458

TRADE AND MANUFACTURES.

"The manufacture of iron was in former times a great industry in the State, as is testified by the large hillocks of slag which are to be found in all directions; but it has fallen off greatly of late years, the value of the native iron having been greatly lessened by the large quantities imported from Europe."

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Cotton goes in large quantities to Firozpur, a considerable market-town in the Gurgdon district, near the British border

The railroad is not much used for conveyance of cotton from Ulwar at present, but the sugar, rice, salt, and piece goods all come by railway

The principal places of import and export are Ulwar and Rajgarh on the railway; Ramgarh and Lachmangarh off the railway

There does not appear to be much scope for the investment of capital in Ulwar, but it is possible that the railway may develop a considerable trade in stone from the quarries near it.

Interest is at varying rates; that paid by agriculturists being, I believe, the highest. Baniras usually add $\frac{1}{2}$ anna in the rupee when lending money—that is, loans are issued at more than three per cent premium

In repayment, if in kind, $\frac{1}{2}$ anna in the rupee is uncounted. Thus, for a loan of Rs 8, the borrower would be charged Rs 8-4, but Rs 8-4 when actually paid would still leave $4\frac{1}{2}$ annas due. The rate of interest is sometimes four per cent a month, without compound interest, sometimes 2 annas in the rupee is taken as six months' interest, after which compound interest is charged. There is, however, a rule, binding on the Ulwar Courts, that the interest of a debt should never exceed the principal, and decrees are made accordingly

COMMUNICATIONS.

On the 14th September 1874, the section of the Rajputana Railroad from Dehli to Ulwar was opened and on the 6th December following, trains ran from Dehli through to Bandikui. The line runs from north to south through Ulwar territory, dividing the State almost exactly in half

There are within the State six stations, which, beginning from the north, are as follows—Ajerika, Khairthal, Barwara, Ulwar, Mala Khara, Rajgarh. Two considerable bridges have been built on the line, one about four miles north, and the other a little further south of Ulwar

The railway was constructed under the direction of Major Stanton, R.E., Superintending Engineer, and Mr Buyers, C.E., Executive Engineer

Captain Impey, when Political Agent, did much towards improving communications. The most necessary roads were made or greatly improved, and arrangements made for rendering the border passes safe.

The following is a list of the passes and guards. Most of the latter Border passes were established by Captain Impey and the Council—

PASS.	GUARD.	
	Jamadars	Sepoys
(1) Ghot (Māndan), a cart-road between Man dāwar and Māndan	On Rs. 7 a month.	On Rs. 4 a month each.
(2) Belni (Māndan) a cart-road to villages in broken ground at foot of hills	1	9
(3) Gūti (Bahrar), a cart road between Bahrar and Kot Pūtlī		5
	1	7

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	PASS.	GUARD.
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(43) Got (Rājgarh) cart road between Rājgarh and Baswa, in Jaipur		4
(44) Chhind (Rājgarh), bridle-path between Rāj garh and Rent		6
(45) Mācheri Ghatta (Rājgarh), bridle-path be- Rājgarh and Mācheri		4
(46) Adoka (Rājgarh) cart-road between Rājgarh and Lachmangarh		4

These guards occasionally recover stolen cattle, but their duties are not now onerous.

After the departure of Captain Impey, the roads were much neglected, but were taken vigorously in hand on the establishment of the Council of Administration in 1870. Major Cadell devised a complete system of railway feeders, and in the beginning of 1870 their condition was as follows —

(1) Ulwur to Bhartpore boundary, via Behāla and Baroda, twenty three miles. Road completely finished and metalled, and works carried out in excellent style.

(2) Ulwur to Gargan district, via Rāmgarh and Nogaon. Earthwork will be finished before rains.

(3) Ulwur to Kishengarh. Earthwork completed.

(4) Khairthal, via Kishengarh to Tijāra, about four miles metalled. Earthwork on remainder completed, and most of the "kankar" collected. The road may be finished before the rains.

(5) Tijāra, towards Firozpur Jhirka. Earthwork will be finished before rains, one bridge built.

(6) Lachmangarh, via Mojpur to Māla Khara, giving access to stone quarries. Four miles earthwork completed, remainder of earthwork about two-thirds done, and will be finished before rains.

(7) Mojpur to Rājgarh. Will be commenced when No. 6 is finished.

(8) Khairtal to Harwara, Bahrora, and Bānsār. Work not commenced.

(9) Māla Khara to Ghāzi kā Thāna. This road would pass through such a difficult country, that, instead of it, one is contemplated from Bānsār via Narainpur, Ghāzi kā Thāna, and Ajabgarh, to the Jaipur border on the way to Dowsa, thereby opening up the tract of country to the west of the hills. No definite resolution has, however, yet been come to, the question being still under consideration.

MINES, QUARRIES, AND MINERALS.

Of the iron Major Cadell wrote in 1873 —

There are now thirty iron-smelting furnaces at work in the State, and they yield about 15,000 maunds, or 536 tons, of iron per annum. Each furnace is filled and emptied once in twenty four hours, the "shoree" (or bloom ball, as puddlers would call the lump of iron) being taken out of the furnace about twenty hours after the fire

	PASS.	GUARD.
(39) Gāṭira (Rājgarh), cart road between Thāna } Tahla and Gudha, in Jaipur, Rera, on the } border, a very bad Jaipur village }	Jamādars On Rs. 7 a month.	Sepoys On Rs. 4 a month. 8
(43) Got (Rājgarh) cart road between Rājgarh and Baswa, in Jaipur		4
(44) Chhind (Rājgarh), bridle-path between Rāj garh and Rent		6
(45) Mācheri Ghatta (Rājgarh), bridle-path be- Rājgarh and Mācheri		4
(46) Adoka (Rājgarh) cart-road between Rājgarh and Lachmangarh		4

These guards occasionally recover stolen cattle, but their duties are not now onerous.

After the departure of Captain Impey, the roads were much neglected, but were taken vigorously in hand on the establishment of the Council of Administration in 1870. Major Cadell devised a complete system of railway feeders, and in the beginning of 1870 their condition was as follows —

(1) Ulwur to Bhartpore boundary, via Behāla and Baroda, twenty three miles. Road completely finished and metalled, and works carried out in excellent style.

(2) Ulwur to Gargan district, via Rāmgarh and Nogaon. Earthwork will be finished before rains.

(3) Ulwur to Kishengarh. Earthwork completed.

(4) Khairthal, via Kishengarh to Tijāra, about four miles metalled. Earthwork on remainder completed, and most of the "kankar" collected. The road may be finished before the rains.

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Refining or Puddling Furnace

	Rupees.
One skilled labourer	82
Bellows blowers and hammermen	1 40
Water-carrier	03
Twyéro pipe	03
Six maunds charcoal, at four maunds per rupee	1-50
Total	3 78
Grand Total	8 62

As the furnaces cannot be worked during the rainy season, an average of only about 200 loads is turned out per annum. The yield of each load being as already stated, $2\frac{1}{2}$ maunds (200 lbs.), the total annual out turn of each furnace is 500 maunds ($17\frac{1}{2}$ tons), which, at the rate of Rs. 4 per maund (Rs. 112 per ton), realises Rs. 2000.

The expenditure of the furnace-men, as estimated by themselves is as follows —

	Rupees.
Working expenses of 200 loads, at Rs. 8-62 per load	1724
Royalty to the State	200
Miscellaneous dues	37
Total	1961

This would only give a clear profit of Rs. 39 per annum, but the expenditure is overstated, and the real profit may be estimated at Rs. 100. Even this profit is very small, but it must be taken into account that almost the whole of the wages go to the families of the furnace-men, whose wives and children are employed on the works. These families number between sixty and seventy souls per furnace, and in addition to what they earn by this employment, they derive considerable profit from the land, amounting to about 70 acres per furnace, which they cultivate at the rent prevalent in the district.

There seem to have been a few more furnaces in 1875 than when Major Cadell wrote. Further general facts will be found at page 183.

Ulwur iron is said to be malleable and soft as compared with English iron, which is more brittle, and, consequently, the former is preferred for culinary and wood-cutting purposes. One kind of imported iron, called "kheri," is, however, thought better than the country, but is twice the cost. English iron is used for fine work, such as door-hinges, carriages, &c., as it is much neater than country iron.

The furnaces are in the southern part of the State, chiefly at Rājgarh, Tabla, and Baleta.

Of copper Major Cadell wrote —

"The richest copper-mine in the Ulwur State is that of the Dariba Hill situated in Copper. $76^{\circ} 26' 20''$ E. longitude and $27^{\circ} 9' 40''$ N latitude; but copper ore is found in many other parts of the branch of the Aravalli Hills, which traverse the State from south to north and several ancient copper mines are to be found which were worked and abandoned centuries ago." It is, however, found only in "pockets," not in continuous veins, so that it can never become greatly profitable.

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Márwar Besides these Makrána quarries, which compete with Jhurri, there are quarries at Raiwala, in Jaipur territory seven miles from Jhurri, and nearer the railway. At present only two families work the Jhurri quarries, while at Raiwala there are one hundred families, and at Makrána (according to a note made there in 1868) one hundred and twenty.

At Jhurri I was told that the Makrána stone was not so hard and so finely crystallised as the Jhurri stone. It has to be raised higher, and that adds to its cost, but its comparative softness renders the manufacture of images at Makrána much easier than at Jhurri.

The Raiwala stone is said to be weaker than the Jhurri, is less pure (has more "*barbati*" in it), and does not ring like the Jhurri stone and when unusually fine pieces are required by the stone workers at Delhi, they send their orders to Jhurri. However, the demand for stones of beauty is not great, and four cartloads of stone are said to be the average annual amount sent for transport to Delhi to the nearest railway station—that of Dosah on the Jaipur and Agra line.

A six-bullock cart will contain 40 maunds, a four bullock cart 30 maunds, a two-bullock cart, 12 maunds. This shows the tractability of the country bullock, and that the amount of stone sent from Jhurri to Delhi is probably at present under 150 maunds.

The cost of the Jhurri undressed stone is at the quarries 3 maunds the rupee when sold to the State, $4\frac{1}{2}$ maunds the rupee when sold to the public.

An arch of the ordinary "*tirbārah*" shape consisting of two pillars and a toothed crouspiece, and $6\frac{1}{2}$ ft. by 7 ft., costs about Rs. 20. A liberal price for a "*chanki*" or low seat, 12 in. square 3 in. or breadth thick with four feet standing 1 span high is Rs. 10. An unpolished basin, 8 in. in diameter, costs Rs. 1. Images ordinarily from Rs. 5 to Rs. 20 but often much more.

The customs contractor takes 2 annas on each Jhurri stone-cart going out of the State, $1\frac{1}{2}$ annas for each going to a point within the State.

Very large pieces of stone are not now often excavated at Jhurri, but formerly noble monolithic pillars have been manufactured there. Those of the "*Am Khāss*" hall, in the Ulwar city palace, are from Jhurri and when Bhāngarh, only sixteen miles off, was a prosperous town, and the capital of the district, it must, as its remains show, have given much work to the Jhurri quarrymen.

White marble is also found near Dadskar, six miles behind the Ulwar Fort, and perhaps in other parts of the State, though probably not in uncles pieces large enough for anything but chunam.

Black marble is found at Māndla, near Rāmgarh, about sixteen miles east of Ulwar. Fine slabs, four feet square, can be obtained, but the quarries as yet have been but little worked.

A pink marble (*gulitbi pathar*) is excavated at Baldeogarh in the south. Fine pieces, large enough for images nearly life size, have been extracted; but there is little demand for the stone, and but one family of quarrymen depend upon it.

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 Salt saline earth is collected, and water from wells turned on to it, and then drained off into the ordinary pans called "*dgars* "

In 1875 there were seventy-seven *dgars* and the monopoly of the manufacture for twelve months was sold that year for Rs 3220. About 50,000 maunds are, it is said, annually produced, which are sold at about Rs 22 the 100 maunds, without the State custom dues. The latter are the same for the local as for the imported salt, though the latter is much the best.

Saltpetre is obtained in the same manner as salt, and the yield is
 Saltpetre about 400 or 500 mannds.

From the salts extracted from the earth at Desula and Agiara, a few miles east of the city, a coarse glass is manufactured,
 Glass from which bracelets (*churfas*) and rough bottles are made.

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For more about crops, see "Rent-rates."

To prepare land for the *kharif* crops in unirrigated land, one or two ploughings before the rains are advantageous, not only that the rain may be more readily absorbed, but often that the drift sand, which has strengthening properties, may be caught in the furrows.

For sugar-cane preparations begin in November, when the land is first ploughed, an operation which is repeated six or seven times before the ground is planted in February. Cotton is sown in March all the other important *kharif* crops after the rains begin. Cotton is said to require one ploughing after beginning of rains. *btira* and common pulses, two, and Jawár, three. For the Rabi, wheat requires five, barley four ploughings. Two men and one yoke of bullocks can plough a Ráj bigha (two-fifths of an acre) a day, and about thirty bighas a season. When ploughing is paid for, the charge is about one rupee a day for the Rabi and something less for the *kharif*.

The first day of ploughing after the rains begin is a village festival, and called the "*halsotia*." Omens being favourable, the villagers proceed to the fields, each householder carrying a new earthen pot, coloured with turmeric and full of *báya*. Looking to the north, they make an obeisance to the earth, and then a selected man ploughs five furrows. The ploughman's hands and the bullocks' feet are rubbed with *mendi*, and the former receives a dinner of delicacies.

The seed required for a Ráj bigha, or a day's ploughing, is as follows —

A <i>báya</i> crop	1 seer, or a little more.
Jawár	3 seers.
Chari	10 to 20 "
Inferior <i>kharif</i> pulses	3 "
Wheat and barley	20 "
Gram	15 "

Wednesday is generally thought the auspicious day to begin sowing Jawár, *báya*, and inferior pulse crops are each weeded but once cotton, three times wheat and barley, once or twice, *chari* and gram, not at all. Shortly after *báya* and *jawár* have been weeded, a plough is usually passed between the furrows to loosen the soil.

One man can weed about a quarter of a Ráj bigha a day.

One man can reap about five *biswas* (twentieths) of a ráj bigha of wheat or barley, seven *biswas* of a bigha of *jawár*, half a bigha of *btira*. Reapers are usually paid partly in cash, partly in corn. The cost of reaping a field is generally reckoned a twentieth part of its total yield.

Superintendent Rám Gopál, estimated the cost of cultivating 210 Ráj bighas of barley thus—

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Superintendent *Rám Gopál*, estimated the cost of cultivating 210 *Ráj* bighas of barley thus—

Irrigation by wells, although the commonest form, cannot be extended except within rather narrow limits. For to be profitable, not only must the water be, speaking generally, within 70 feet of the surface, of tolerable quality, and with a copious flow, but if the soil pierced be sandy, it must be possible to reach a firmer stratum below it after water is reached. If the interior masonry of the well rest on sand, the latter will be brought up with the water, and the masonry before long be undermined, and liable to fall in. It is in such soil very difficult to insert a new masonry or wooden cylinder (*bickra*) within the original one (*kota*) as can be done in firmer soil when the *kota* threatens to give way.

A wooden cylinder usually costs about Rs. 2 per cubit, or Rs. 4 a yard. When water is but a few feet from the surface, and there is a sound bottom within 12 feet, it answers to make the portion of the cylinder within the water of wood, and upon it to build above the water up to the surface of the ground, a cylinder of unmortared burnt bricks. Such a well, however, will not last above twenty years, and can have neither depth nor width enough to water much more than a third of what a masonry well of one run (*lao*) in the same locality will water.

In sinking the masonry cylinder through sand after water has been reached, a dredger (*jhum*) is used; but each time the dredger is lowered, a man has to go down to fill it. He dare not remain down whilst the filled dredger is being raised, lest he should be injured by the fall of some of its contents. An attempt has been made to introduce the use of Bull's patent hand-dredger, a simple and efficient contrivance, which acts without the presence of a man down the shaft of the well.

When, as frequently happens, the nodulous limestone called *kankar* is found a few feet above or under the water, the well is often a great success. An iron rod called a *bal* (the best European description of which is occasionally used) is driven sometimes as many as 30 feet into the bed of limestone. On its withdrawal, if a water spring has been tapped, it rises up the hole and through the loosened *kankar* into the shaft, and thus a stable well is formed often with a supply of water which no rapidity of working will reduce, and it is pronounced *atut*, or inexhaustible. If there is no hope of a *bal*, or rise, the removal of some *kankar* may produce a good flow, which is called a *saut*. Most wells, however, are not *atut*, and a few hours of constant drawing necessitates cessation for as long a time to allow the water to be renewed.

Since the commencement of the Ten-Year Settlement in 1862, the number of well runs have risen from 12,004 to 16,074 throughout the State. When, in 1872, the regular Settlement operations were begun, the systematic issue of advances to Zamindars under fixed rules was sanctioned by the Council. Nearly Rs. 80,000 was thus advanced, by means of which about 300 new wells were constructed, and more than 100 repaired.

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be remembered that those who pay them have unlimited manure from the dung and rubbish heaps round the city walls

The water of the Rūpparel, or Bārah nallah, belongs to Bhartpur during the rains, and to Ulwar for the rest of the year. The stream is annually dammed in October at Ghāt, north of Lachmangarh, and carried by canal to the villages of Lachmangarh. The rate charged is Rs 1 a settlement bigha, not half the Silleserh rate.

The water from the Deotī lake is distributed to a few villages of Rājgarh, which lie below it. Only 8 annas a bigha is charged, but the villages are rather highly assessed.

A new canal, which carries water to some land formerly a grass preserve west of the town of Tijāra, pays no separate cess, the land being farmed by the Darbār.

The total canal land is

Watered from Silleserh canal, about 1200 settlement bighas.			
"	Deotī	"	660
"	Ghāt	"	1800
"	Tijāra	"	500

The separate revenues from canals was, for 1874-75—

Silleserh	15 200
Ghāt	1,700
Deotī	140

All the land in the State is, according to the declaration of the Darbār, theoretically State property, but the Silleserh Canal land has long been treated as actually such, and the Superintendent of Canals annually leases it out in small plots.

This is not the case with the Ghāt and Deotī Canal land.

The Superintendent of Canals acts as revenue collector, as well as water rent collector of three villages, the lands of which are irrigated from Ghāt and Silleserh.

For remarks on water-rate imposed by Settlement Department, see Settlement Report (Appendix)

"*Dakrī*" is flooded land, and is situated chiefly in the Rāmgarh and Lachmangarh Tahsila. The best is in Rāmgarh, supplied from the Ohuhar Sidh, and the rent paid for it is as high as Rs. 9 an acre, or more occasionally. Much of it is unflooded two years out of three. A good flood is to the villagers within its influence the most happy event in the year, and it becomes the subject of song and rejoicing.

"*Talābī*" land is that within a dam, which is cultivated when the water is drained off.

The dams will be found specified and briefly described under the paraganas within which they are respectively situated. The principal are Tijāra, Lachmangarh, Bāgherī, Bābrīa, Renī, Bāleṭa, and Kho.

be remembered that those who pay them have unlimited manure from the dung and rubbish heaps round the city walls

The water of the Rūpparel, or Bārah nallah, belongs to Bhartpur during the rains, and to Ulwar for the rest of the year. The stream is annually dammed in October at Ghāt, north of Lachmangarh, and carried by canal to the villages of Lachmangarh. The rate charged is Rs 1 a settlement bigha, not half the Silleserh rate.

The water from the Deotī lake is distributed to a few villages of Rājgarh, which lie below it. Only 8 annas a bigha is charged, but the villages are rather highly assessed.

A new canal, which carries water to some land formerly a grass preserve west of the town of Tijāra, pays no separate cess, the land being farmed by the Darbār.

The total canal land is

Watered from Silleserh canal, about 1200 settlement bighas.			
"	Deotī	"	660
"	Ghāt	"	1800
"	Tijāra	"	500

The separate revenues from canals was, for 1874-75—

Silleserh	15 200
Ghāt	1,700
Deotī	140

All the land in the State is, according to the declaration of the Darbār, theoretically State property, but the Silleserh Canal land has long been treated as actually such, and the Superintendent of Canals annually leases it out in small plots.

This is not the case with the Ghāt and Deotī Canal land.

The Superintendent of Canals acts as revenue collector, as well as water rent collector of three villages, the lands of which are irrigated from Ghāt and Silleserh.

For remarks on water-rate imposed by Settlement Department, see Settlement Report (Appendix)

"*Dakrī*" is flooded land, and is situated chiefly in the Rāmgarh and Lachmangarh Tahsila. The best is in Rāmgarh, supplied from the Ohuhar Sidh, and the rent paid for it is as high as Rs. 9 an acre, or more occasionally. Much of it is unflooded two years out of three. A good flood is to the villagers within its influence the most happy event in the year, and it becomes the subject of song and rejoicing.

"*Talābī*" land is that within a dam, which is cultivated when the water is drained off.

The dams will be found specified and briefly described under the paraganas within which they are respectively situated. The principal are Tijāra, Lachmangarh, Bāgherī, Bābrīa, Renī, Bāleṭa, and Kho.

or a fourth plus a cess, but a third is sometimes regarded as a favourable rate, and a fourth always is. These, too, were the shares which the Darbar, when it took a share of the crop, claimed and collected.

Jágirdárs have a tendency in Native States to become virtual proprietors, especially where their original settlement was in part due to their own swords, or where they have by their own exertions protected their estates from danger. Indeed, as the Chief often claims in Native States to be the sole proprietor of the land in fiscal villages, he cannot consistently deny the jágirdárs' proprietary title in his villages, the Darbar's rights in which have been transferred to him. The following may be regarded as what would be thought the fair rent and dues of a jágirdár or a sole proprietor of a village, though, probably, more than the latter would ever be able to realise, unless also possessed of the prestige which a jágir gives —

One-third of the gross produce.

One seer additional per maund on all the produce

A day's work from every plough in the village

A load of green corn from every well run

Rs. 2 on each marriage (and probably a dinner for his retainers)

The grass and wild produce of uncultivated land

Rs 1-4 an acre on fallow land.

Jágirdárs often exercise the option of realising rent in money according to crop rate or in kind. They each season select the mode which promises to be most profitable. This, however, is regarded as oppressive by cultivators, and I have known proprietors, who found it necessary to conciliate their tenants at will (*pakhs*), give them each season the choice ("jft") of paying their rent in money according to the fixed rate or in kind, and, in the latter case, one third of the crop (*lisra bintho*) was taken

The rent-rates, on which the assessment of the Settlement beginning in 1876 is based, are shown in the Settlement Report (see Appendix)

The tenures of land prevailing in the State are not, I think, peculiar. They are locally known under two names, "*batti hut*" or divided, and "*got*" or undivided. The first term is applied to villages, the lands of which have been apportioned according to hereditary right, and is the "*Pattidári*" of the North-Western Provinces. A glance at the village field map will usually show whether a village is "*batti hut*," for as each proprietor gets his share of good and his share of bad land (*achhi ki achhi aur buri ki buri*), the well and rich land will, unless it is extensive, be minutely divided, and the unirrigated and inferior, if plentiful, as it usually is comparatively, will be in long rectangular fields. In such villages the "*jumma*" (or revenue assessed on the villages) will be paid in fractions corresponding to the hereditary share. Thus if a man at the division of the lands received a tenth of them, he becomes thenceforth responsible for a tenth, and is spoken of as having

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genealogical tree, he received, if possible, the deficiency from the common land not cultivated by proprietors. The possession of proprietors was not disturbed, unless on special grounds it was justifiable.

A great many absentees—about 2000 as near as I could make out—were allowed to re-occupy their lands without opposition during Captain Impey's Settlements and within the last five years several hundreds have returned and quietly resumed their possessions without reference to a court.

The question of occupancy rights had to be dealt with by the Settlement Department.

Proprietors strenuously opposed the recognition of the occupancy rights of non proprietors and as, up to Captain Impey's Settlements, no proprietors had wished to oust cultivators, but, on the contrary, usually offered them advantages and coaxed them to come and stay, it was difficult to discover whether any right of ouster was reserved in case the proprietor should claim to assert it.

Cultivators in Ulwar have usually a better position than in British territory for, having been pressed to settle in a village, they have often been allowed a share in its management, and sometimes permitted to act as *landlords*, or to become actual proprietors. Those who resided in the village for other purposes than for cultivating land, such as *banias*, weavers, &c., had often plots of land assigned to them, whether they wished for them or not, the revenue on which they had to pay. This apportioning was called "*chakbandhi*," and the possession of a plot or *chak* was formerly thought such a burden that a trade tax (*lág*), or house tax (*ghomprí baach*), was sometimes preferred and paid instead. Now the plots are valued by their possessors, who claim occupancy rights.

After much inquiry and discussion, it was held that if a cultivator had paid revenue only and no rent (i.e., if he had paid as proprietors pay for the same kind of land) from before the first settlement of Captain Impey, and had always held the same land and without a lease (*patta*), he had occupancy right. If he held by *patta*, or if his rent had been raised at the pleasure of the proprietors, or if he paid more than the latter, or if the latter had changed his holding at pleasure, it was held generally that he had no occupancy rights. If, however, he had been a proprietor, or if he was an *ex-jágirdár* or *muqaddar*, or possibly for some other special reason, occupancy rights were conceded. Every cultivator, not an occupancy tenant, who had held land in the village for two generations, or from a period before the first Settlement of Captain Impey, was held to be entitled to sufficient land to maintain himself, though to no more, and, of course, not to more than he was actually holding when the record of rights was framed. The first class of occupancy tenants were not to be charged more rent than was sufficient to cover their share of village expenses; the others, of course, were not entitled to hold at favourable rates.

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handsome one, including cloth, costs about Rs. 400; without the cloth less than half.

The following shows the difference between wages formerly paid and those paid now —

	A.D. 1858.	A.D. 1876.
Masons	4 annas 3 pies.	5 annas 0 pies.
Stonemasons,	4 , 3 ,	5 " 6 "
Carpenters	2 " 9 ,	4 " 0 ,
Beldars and Coolies }	1 " 0 , to 1 anna 6 pies.	1 " 3 , to 2 annas 6 pies.

Lime was sold at Rs. 3 the 100 maunds, now Rs. 6 to Rs. 8. The stone from the two best-known quarries in the neighbourhood of the city was sold thus — Lál Khán's, 150 *rdspas*, or donkey-loads (112 maunds) the rupee, now Rs. 1-12 is paid for that weight. Jarak-wára quarry lime was Rs. 1-11-6 the 100 maunds, now Rs. 3 for the same quantity.

Formerly agricultural labourers, called *mazdurs*, could be got for from Rs. 2 to Rs. 2-8 a month, now Rs. 3 to Rs. 4 are paid. A *ghilef*, or cotton cloth, and a pair of shoes, is often given besides. For day labourers 2 annas a day is paid. Chumars get a present of grain from those they work for, and are not usually paid monthly wages. Other village servants, too, such as the blacksmith (*lohár*), carpenter (*káthi*), and washerman (*dhobí*), are paid in kind.

Price current. The price current is shown below —

	Average for s. 1915 (A.D. 1858-59).	Average for ten years, s. 1915-23, excluding two famine years.	Average for s. 1923 (A.D. 1871-72).
Wheat	33 seers.	27 seers.	19 seers.
Barley	43	39 "	27 "
Gúr	13 "	9 "	7 "
Báfra	38 "	32 ,	24 "
Jawár	46	38	26
Gram	38 "	31 "	19 "

The Ráj bigha is about two-fifths of an acre. The bigha selected for the Settlement survey is the Akbari, and is 625 of an acre exactly. Only liquid articles, such as milk, oil, &c., are sold by measurement. Everything else is disposed of by weight. The table is as follows —

8 grains of rice	=	1 rattí.
8 rattís	=	1 másha.
17 máshas	=	1 tola.
18 máshas	=	1 paisa.
2 paisas	=	1 takka.
25 takkas	=	1 seer.
40 seers	=	1 maund.

The seer of the "panchaseer," or 5-seer weight, is 25 takkas.

handsome one, including cloth, costs about Rs. 400; without the cloth less than half.

The following shows the difference between wages formerly paid and those paid now —

	A.D. 1838.	A.D. 1876.
Masons	4 annas 3 pies.	5 annas 0 pies.
Stonemasons,	4 " 3 "	5 " 6 "
Carpenters	2 " 9 "	4 " 0 "
Beldars and Coolies }	1 " 0 , to 1 anna 6 pies.	1 " 3 , to 2 annas 6 pies.

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Barley	43 "	39 "	27 "
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8 grains of rice	=	1 rattí.
8 rattís	=	1 másha.
17 máshas	=	1 tola.
78 máshas	=	1 pána.
2 pánas	=	1 takka.
25 takkas	=	1 seer.
40 seers	=	1 maund.

The seer of the "panchaseerí," or 5-seer weight, is 25 takkas.

CHAPTER VI

REVENUE AND EXPENDITURE.

In Ulwar the fiscal year begins on the 1st of September. The calendar year is now used, as the intercalary month of the Sambat year occasioned much inconvenience.

The following is a statement of the revenue and expenditure from September 1, 1874, to September 1, 1875 —

REVENUE.	1873-74.		1874-75.				1874-75.	
	Actuals.		Estimate.		Actuals.		Estimate.	
	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.	Rs.	Ra.
I. LAND REVENUE.								
Arrears	29,630	---	20,000	---	45,920	---	20,000	---
Current Revenue	1,902,923	---	1,900,000	---	1,970,774	---	1,974,789	---
Total	---	1,932,553	---	1,920,000	---	1,960,714	---	1,994, 89
1. Cultures	11,674	11,674	15,000	---	14,797	---	15,850	---
2. Grazing	13,727	13,727	15,000	---	15,638	---	16,500	---
3. Forest Dues—	---	---	---	---	---	---	---	---
Camel-grazing	1,823	---	1,600	---	2,045	---	1,600	---
Bamboos	1,418	---	2,723	---	3,074	---	2,723	---
Gurkhabad	12,733	---	6,000	---	9,883	---	6,823	---
4. Tribute from Vagirdars	---	15,383	12,323	---	15,001	---	11,154	---
5. Grazing lands—	15,40	15,40	15,000	---	16,142	---	16,000	---
"Parali +	9,756	---	10,000	---	12,471	---	9,500	---
"Rajmabadi +	321	---	321	---	323	---	302	---
6. Miscellaneous	---	10,07	10,221	---	12,747	---	9,602	---
Total	---	6,723	6,183	1,592,334	5,491	2,049,587	3,084	2,017,339
II. RAHAT JAKKA OR EXTRA REVENUE.		2,005,494						
1. Customs	150,616	150,616	140,000	---	135,764	---	130,000	---
2. Akhri (spirit excise)	6,104	6,104	7,275	---	7,696	---	7,275	---
3. Khaj	429	429	300	---	477	---	300	---
4. Judicial fines	23,338	---	22,000	---	20,494	---	22,000	---
5. Fees of criminal courts	12,830	---	1,000	---	12,684	---	12,000	---
6. Bazaar	6,371	---	6,500	---	6,854	---	7,000	---
7. Fish	---	42,468	---	---	---	---	---	---
8. Free farmers	1,235	---	2,600	---	3,409	---	2,400	---
9. Discount, interest, &c.	6,612	---	6,500	---	7,424	---	6,320	---
10. Savings of pay, rewards	7,622	---	7,000	---	7,076	---	4,230	---
11. Fuel (Dweller buildings and building land)	9,377	---	8,000	---	16,051	---	8,500	---
12. Fuel (Dweller buildings and building land)	9,409	---	4,000	---	8,478	---	7,000	---
13. Miscellaneous (including Post-office)	9,567	---	9,400	---	9,861	---	7,400	---
14. School fund	---	44,012	---	225,575	---	236,256	---	214,325
15. Dispensary fund	19,080	---	18,000	---	19,219	---	19,100	---
Total	19,008	38,028	19,000	33,000	19,217	33,466	19,100	332,000
16. Extraordinary cash balance at commencement of year	---	2,287,201	---	2,256,409	---	2,324,311	---	2,270,464
17. Grand total	---	636,373	---	690,204	---	690,204	---	681,582
18. Grand total	---	2,923,574	---	2,946,613	---	3,014,515	---	2,961,774

Outcomes, Quarantined, and Miscellaneous Repair Department.
 "Parali" is a charge for permission to carry off bundles of grass from runda, and the return from the sale of strayed cattle; also fines levied by Forest Department. "Rajmabadi" is a charge for exemption from labour in runda.

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In Ulwar the fiscal year begins on the 1st of September. The calendar year is now used, as the intercalary month of the Sambat year occasioned much inconvenience.

The following is a statement of the revenue and expenditure from September 1, 1874, to September 1, 1875 —

REVENUE.	1873-74.		1874-75.				1874-75.	
	Actuals.		Estimate.		Actuals.		Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
I. LAND REVENUE.								
Arrears	29,630	---	20,000	---	45,920	---	20,000	---
Current Revenue	1,902,923	---	1,900,000	---	1,970,774	---	1,974,789	---
Total	---	1,932,500	---	1,920,000	---	1,960,714	---	1,944, 89
1. Cultivators	11,674	11,674	15,000	---	14,797	---	16,850	---
2. Grazing	13,727	13,727	15,000	---	18,638	---	16,500	---
3. Forest Dues—								
Camel-grazing	1,823	---	1,600	---	2,045	---	1,600	---
Bamboos	1,418	---	2,723	---	3,074	---	2,723	---
Gurkhabad	12,739	---	6,000	---	9,832	---	6,829	---
	---	15,383	---	---	---	---	---	---
4. Tribute from Vagirdars	---	---	12,323	---	15,001	---	11,154	---
5. Grazing lands—	15,40	15,40	15,000	---	16,142	---	16,000	---
"Parali +	0,756	---	10,000	---	12,471	---	8,500	---
"Rajwadi +	321	---	321	---	323	---	302	---
	---	10,07	---	---	---	---	---	---
7 Miscellaneous	---	6,723	10,321	1,572,354	12,747	2,019,387	3,084	2,077,333
Total	---	2,005,454	---	---	---	---	---	---
II. RAHAT JAKRA OR EXTRA REVENUE.								
1. Customs	150,618	150,618	140,000	---	135,764	---	130,000	---
2. Akbri (spirits excise)	6,104	6,104	7,275	---	7,696	---	7,275	---
3. Khaj	429	429	300	---	477	---	300	---
4. Judicial fines	23,238	---	22,000	---	20,494	---	22,000	---
5. Fees of criminal courts	12,830	---	1,000	---	12,684	---	12,000	---
6. Raqqa	6,371	---	6,000	---	6,854	---	7,000	---
	---	42,468	---	---	---	---	---	---
7. Bah	1,235	---	2,600	---	3,409	---	2,400	---
8. Free farmers	6,612	---	6,000	---	7,454	---	6,320	---
9. Discount, interest, &c.	7,622	---	7,000	---	7,076	---	4,230	---
10. Savings of pay, rewards	9,377	---	8,000	---	16,051	---	8,500	---
11. Free (Dwarka buildings and building land)	9,409	---	4,000	---	8,478	---	7,000	---
12. Miscellaneous (including Post-office)	9,547	---	9,400	---	9,861	---	7,400	---
	---	44,012	---	22,575	---	236,256	---	214,325
School fund	19,080	---	18,000	---	19,249	---	19,100	---
Dispensary fund	19,008	38,028	19,000	38,000	19,217	38,466	19,100	382,000
Total	---	2,287,201	---	2,256,409	---	2,324,311	---	2,270,464
Expenditure cash balance at commencement of year	---	636,373	---	690,204	---	690,204	---	681,502
Grand total	---	2,923,574	---	2,946,613	---	3,014,515	---	2,951,966

Outcomes, Outcomes, and Miscellaneous Repair Department.
 "Parali" is a charge for permission to carry off bundles of grass from runda, and the return from the sale of strayed cattle; also fines
 levied by Forest Department. "Rajwadi" is a charge for exemption from labour in runda.

DISBURSEMENTS	1872-73		1873-74				1874-75	
	Actuals.		Estimate.		Actuals.		Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Brought forward	---	---	---	---	---	---	---	---
M. Taka Khind, jewel, &c., establishment	---	---	---	---	14,344	---	---	20,000
M. Pithi Khind	---	---	---	---	2,078	---	---	2,000
M. Sibi Khind, armoury	---	---	---	---	---	---	---	1,200
M. Mohakhind, lighting establishment	---	---	---	---	431	---	---	2,042
M. Gungu Khind, singers and dancers	---	---	---	---	---	---	---	2,000
M. Wankers	---	---	---	---	---	---	---	2,234
M. Advances to officials and connections of	---	---	---	---	---	---	---	---
aid	---	19,816	---	10,000	---	68,911	---	20,000
M. Miscellaneous	---	40,257	---	47,621	---	63,073	---	64,000
Total	---	1,778,333	---	1,800,000	---	1,923,490	---	1,816,630
School fund	29,151	---	27,200	---	33,570	---	34,000	---
Dispensary do.	12,036	33,190	13,000	42,000	14,000	49,810	18,000	64,000
Total	---	1,817,543	---	1,934,313	---	2,013,270	---	1,877,250
Extraordinary—	---	---	---	---	---	---	---	---
Payment of Government loan	400,000	---	312,050	---	300,000	---	300,000	---
Liquidation of miscellaneous debts	---	---	---	---	---	---	---	---
and arrears of pay	13,377	415,377	---	312,050	19,923	319,923	---	300,000
Total	---	2,232,920	---	2,246,363	---	2,333,193	---	2,177,250
Cash balance	---	600,204	---	673,000	---	631,270	---	645,000
Grand total	---	2,833,124	---	2,919,363	---	2,964,463	---	2,822,250

The principal heads of revenue and expenditure will be touched on here the minor establishments more directly connected with the palace are noticed under "Darbar"

Land Revenue. Regarding the Land Revenue, see Appendix IV

The Customs contract in 1869-69 was Rs. 120,000. Then grain and 252 other articles were taxed, internal duties were levied so that goods could not be conveyed from one pargana to another without paying toll, and one toll did not clear another, so that the same goods might have to pay several times.

In 1869-70, when grain dues were temporarily abolished, but the same system prevailed, the sum contracted for was Rs 90,600.

In 1870-71 reforms were begun, and a check on collections by means of passes and counterfoils was instituted. After sufficient information on which to base action had been obtained, a change of system was completed.

Now the articles taxed have been reduced from 253 to 20. Grain pays only a registration fee of a pie a maund, internal duties have been entirely abolished; the tariff on the articles still taxed has been reduced, except in the case of salt (which has been raised from 2½ annas to 6 annas), and yet the contract for 1873-74 was sold for Rs 135,000. The railway seems likely, on the whole, to benefit the customs revenue in spite of the loss of transit dues which it entails.

For details of customs, see "Trade."

The spirit drunk is distilled from "gur" (molasses) water, and the

Customs were abolished in 1877, see agreement, page 102.

DISBURSEMENTS	1872-73		1873-74				1874-75	
	Actuals.		Estimate.		Actuals.		Estimate.	
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Brought forward	---	---	---	---	---	---	---	---
M. Taka Khind, jewel, &c., establishment	---	---	---	---	14,344	---	---	20,000
M. Pithi Khind	---	---	---	---	2,078	---	---	2,000
M. Sibi Khind, armoury	---	---	---	---	---	---	---	1,200
M. Mohakhind, lighting establishment	---	---	---	---	431	---	---	2,042
M. Gungu Khind, singers and dancers	---	---	---	---	---	---	---	2,000
M. Wankers	---	---	---	---	---	---	---	2,234
M. Advances to officials and connections of	---	---	---	---	---	---	---	---
aid	---	19,816	---	10,000	---	68,911	---	20,000
M. Miscellaneous	---	40,257	---	47,621	---	63,073	---	64,000
Total	---	1,778,333	---	1,800,000	---	1,923,490	---	1,816,630
School fund	29,151	---	27,200	---	33,570	---	34,000	---
Dispensary do.	12,036	33,190	13,000	42,000	14,000	49,810	18,000	64,000
Total	---	1,817,543	---	1,934,313	---	2,013,270	---	1,877,250
Extraordinary—	---	---	---	---	---	---	---	---
Payment of Government loan	400,000	---	312,050	---	300,000	---	300,000	---
Liquidation of miscellaneous debts	---	---	---	---	---	---	---	---
and arrears of pay	13,377	415,377	---	312,050	19,923	319,923	---	300,000
Total	---	2,232,920	---	2,246,363	---	2,333,193	---	2,177,250
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Grand total	---	2,833,124	---	2,919,363	---	2,964,463	---	2,822,250

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For details of customs, see "Trade."

The spirit drunk is distilled from "gur" (molasses) water, and the

Customs were abolished in 1877, see agreement, page 102.

	Runds and Baalis.	Settle. Bighas.
In Lachmangarh	3,	area 2,048
„ Tijāra	4,	„ 12,858
„ Bahrar	1,	„ 2,472
„ Katambar	2,	„ 1,567
„ Kishengarh	2,	„ 886
„ Bānsur	2,	„ 37,705
„ Govindgarh	1,	„ 125
„ Thāna Ghāzi	12,	„ 82,510
„ Rājgarh	9,	„ 74,008

Six of these runds are kept exclusively for the Rāj cattle.

Details regarding each wood and grass reserve will be found recorded in the Revenue Office. A boundary map of each was made by the Settle ment Survey

Most of these reserves were established by M. R. Partap Singh. They comprise a large portion of the hilly tract west and south west of the city; but, as appears from the above, reserves exist in all parts of the State. The person at the head of this department is Darogha Sheo Bakhsh. Under him are a number of writers (*mutasaddis*), keepers (*riandis*), and rangers (*phairdls*) maintained for the protection and management of the reserves.

Plough wood is usually given gratis, but old ploughs have to be given back and small cesses and a certain amount of grain and fodder is collected from the neighbouring villages of each reserve by the forest officials.

Wood for other agricultural purposes is supplied at the following prices —

	Ra. An.
Clod-leveller (<i>Mca</i>) of "babul"	1 4
„ of "khejra"	0 8
Well-wheel stand (<i>Dakha kacha</i>)	5 0
„ (<i>Dakha pakka</i>)	2 8
<i>Makka</i> , on which the well masonry stands (<i>Dhak</i> the best wood for this)	5 0

Where wood suitable for charcoal abounds Ra. 2 an axe is levied from the cutters. Uncut fuel has been charged to the railway at from Ra. 2-8 to Ra. 10 the 100 maunds.

For fencing, 5 seers of grain per bigha has been taken, and the same, plus a bundle of fodder for a "donchi," or erection for crop-watchers. The village *chamars* supply axes to the rangers, for which they receive the bark of trees in exchange. Rangers, &c., also get food from villagers on occasions of marriages, and they have other advantages, which seem to vary in different places. In some localities, where wood is plentiful, and where no considerable town is near cesses and prices are lower than those mentioned, and people are allowed to cut wood for burning lime and for other purposes. Villagers are usually not prohibited from picking up dead wood, but sometimes it is sold at about 6 maunds the rupee. Rāj servants are allowed wood and *dak* leaves from the reserves for marriages, &c., but special permission has in each case to be obtained.

	Runds and Baalis.	Settle. Bighas.
In Lachmangarh	3,	area 2,048
„ Tijara	4,	„ 12,858
„ Bahrar	1,	„ 2,472
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Cows and
bullocks There are the following cattle at present —

Bullocks	Rath Kāna	274 of which 40 are imported of the Nagori breed
	Cart	20
Cows	1st class, 203	408
	2d " 34	
	3d " 171	
Calves		394
Buffaloes		186
Young buffaloes		143
Stallions		14 of which there are Nagori, 2; Gujarati, 6, Agra bred, 1, country, 5

Camels There are about 1448 camels—

In the breeding stud—	
She camels	497
Studs, or males for covering	8
Young	622
For working—	
1. Kāśma (Maharaja's private)	9
2. Saurāṣṭri or riding	193
Burden-bearing	122

About 50 camels are always kept ready for use, the rest roam the hills during the rains, and afterwards they are taken from village to village to graze, staying only one day at each place. Over each 20 there is a keeper, called a "Gādī," and a "Thokdār" over each 200.

Formerly there was no separate body of police. The Thanadārs were very ill-paid, and the men under them were borrowed irregularly from the forts. Thanadars now receive from Rs. 30 to Rs. 40, and the best men obtainable from the forts have been formed into a separate service on higher pay than they got as garrison sepoys. An efficient Superintendent of Police has been appointed, who, besides supervising the regular police, looks after the predatory classes, who are Mīnās chiefly, and the Chaukidārs, who are also often Mīnās. His pay is Rs. 100 a month. The pay and perquisites of the village Chaukidārs, formerly eked out by a precarious black mail on merchandise called "Dhulārdī," are now on a secure basis, a stipend derived from local cesses having taken the place of the black mail.

For statistics of crime and the work of the police, see "Criminal Court."

The following are specimens of names given to elephants —

Chand mīrāt	Moon-like.	Man padri	Pet.
Madan mīrāt	Cupid-like.	Jamna Lala	Jamna ripple.
Durga Babā	Gift of Durga.	Kishan Takht	Seat of Khrishn.

Cows and
Bullocks There are the following cattle at present —

Bullocks	Rath Kāna	274 of which 40 are imported of the Nagori breed
	Cart	90
Cows	1st class, 203	408
	2d " 34	
	3d " 171	
Calves		394
Buffaloes		186
Young buffaloes		143
Stallions		14 of which there are Nagori, 2; Gujarati, 6, Agra bred, 1, country, 5

Camels There are about 1448 camels—

In the breeding stud—		
Ewe camels		497
Studs, or males for covering		8
Young		622
For working—		
1. Kādas (Maharaja's private)		9
2. Suddi or riding		193
Burden-bearing		122

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The following are specimens of names given to elephants —

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Bahadar Singh ka bera or levy
 Baltán "
 Barchi bardár (spearmen)
 Náika (half Shikári, half Sepoy)
 Kháa bardár (M. R. a. orderlies)
 Míkhá over *Touha KÁad*

83 men
 62 "
 47 "
 35 "
 66 "
 13 "

Pay of these not
 officers from Rs. 3
 to Rs. 1

Sepoys holding land called *bárdárs*, 30 (these furnish 142 men, they are in fact a kind of small *jágidárs* bound to bring footmen instead of horse for the Ráj service. They are employed in *tahsils* and *forts*).

Ex *bárdárs*, now drawing pay a Rs. 4 a month, also employed in *tahsils* and *forts*, 41 men.

Jágir horse, which serve for six months in the year 601 men.

The men composing this force consider that they have an hereditary right to service and pay, and the arms, discipline, training, and organization of the troops is for the most part probably much the same as it was two generations ago.

The guns are for the most part very old. Four light ones were given to the Darbár by the British Government after the mutinies, but most of the more recent ones are of brass, at *Ulwur*. None of the guns are larger than six-pounders, and most are smaller.

The artillery can work their guns sufficiently for the purposes of the Darbár.

A few of the cavalry are drilled, as are the regular regiments. The rest are not. With the exception of about 400 percussion lock muzzle-loading muskets purchased by the State from the British Government, the arms are all of an antiquated description.

The *Imtyázis* are a favoured class, getting from Rs. 30 to Rs. 90. They are persons who have been so provided for usually on account of family claims. They are supposed to have a military standing, and their services are available for employment in the army or elsewhere, but usually they have no duties. There are a few persons included under "Administrative Establishment," called "*Rozinádárs*," who have no fixed duties; and fewer still who are called "pensioners," and receive a small allowance.

The *Kothi Dasahra* is the department which supplies all kinds of clothes, cloth tents, carpets, and is under a special superintendent, whose pay varies from Rs. 50 to Rs. 100 a month.

The public works department is under a scientific engineer, who receives Rs. 300 a month. It has done much during the last few years. The artisans (*Adrigars*) under it work in the precious metals, copper, iron, brass, ivory, and wood.

The silver and gold smiths are nine in number, and receive from Rs. 4-8 to Rs. 30-8. They engrave and work skilfully in gold and silver,

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The silver and gold smiths are nine in number, and receive from Rs. 4-8 to Rs. 30-8. They engrave and work skilfully in gold and silver,

The average annual charge to the State per prisoner was Rs 50-2.

The average annual earning per prisoner was Rs. 17-0-3

The total earnings of the prisoners for the year was Rs. 7739-8

The average annual cost for diet per prisoner was Rs. 10-8

The average annual cost of clothing and bedding was Rs. 3-5

The jail guard consists of the following:—Subadár, 1; Havildárs, 6, Sepoys, 119; Bhátiás, 3; Jamadár, 1, Nask Havildárs, 6, Writer, 1, Khalkaru, 1

The cost of the guard is Rs. 9140 per annum

Each working prisoner receives daily a seer of grain and pulse, varied by vegetables.

On the occasion of the birth of the late Chief's son in 1869, all the prisoners of every kind, 470 in number, were released

The custom of releasing prisoners on certain occasions is still practised, but discrimination is now exercised in the selection of those to be so favoured. There are now (March 10th, 1876), out of the 502 prisoners in jail, but 46 untried. Half the sentenced prisoners in the jail in February 1876, had been convicted of robbery or theft of some kind. Thus—

	Robbery and Theft.	Other Offences.	Total.
Múnds	69	22	91
Meos	51	50	101
Rájpúts	18	13	31
Brahmins	14	25	39
Others	71	120	191
Total	223	230	453

Homicide is not frequent, but thefts are at present much more numerous than in British territory, although there has been a great improvement on the former state of things.

The mint, which is situated at Rájgarh, occasionally coins a few native rupees, called "Háli," but the advantage of a single coinage in the State, and that one which is sure not to be debased, and which is current outside it, is generally felt, so that the British rupee is now almost exclusively in use. The British copper coins are also acknowledged to be infinitely more convenient than the heaps of cowries and heavy "takkas," which represented awkward fractions of an anna,* and the value of which was always fluctuating. So,

4 cowries	—	1 ganda.
2 gandas (3 dāms)	—	1 damri.
4 damris	—	1 adhela.
2 adhelas	—	1 pice.
2 pices	—	1 takka.
From 16 to 23 takkas	—	1 rupee.

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Others	71	120	191
Total	223	230	453

Homicide is not frequent, but thefts are at present much more numerous than in British territory, although there has been a great improvement on the former state of things.

The mint, which is situated at Rajgarh, occasionally coins a few native rupees, called "Hali," but the advantage of a single coinage in the State, and that one which is sure not to be debased, and which is current outside it, is generally felt, so that the British rupee is now almost exclusively in use. The British copper coins are also acknowledged to be infinitely more convenient than the heaps of cowries and heavy "takkas," which represented awkward fractions of an anna, and the value of which was always fluctuating. So,

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4 damris	=	1 adhela.
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From 16 to 23 takkas	=	1 rupee.

CHAPTER VII

METEOROLOGY AND SANITATION

The rainfall of the last five years at Ulwar has been as follows —

From 1st April 1871 to 31st March 1872				15.48 inches	} A. M. S. 1871-72 year. 1872
"	"	1872	"	1873	
"	"	1873	"	1874	
"	"	1874	"	1875	
"	"	1875	"	1876	

There are no continuous statistics of temperature. Speaking generally it may be said that the northern part of the State, where the soil is light and the country open, has in the hot months a lower average temperature than the hilly portion with its burning rocks, and in the region east and west of it with its harder soil. During the rains the higher points of the hills are cool and offer a pleasing change to residents in the plain below. The upper fort which is 1000 feet just above the city of Ulwar is at that season quite an agreeable sanitarium.

The State generally is healthy more particularly the northern portion.

The following is from the official report —

	Intermittent.	Recalltest.	Cholera.	Illernation.	Syphilis.	Leprosy.	Ophthalmia.	Thoracic.	Dysentery and	Spleen.	Gulosa Worm.	Diseases of	Abcesses and	Wounds and
1874	9.81	.04	.01	3.25	1.87	.3	15.25	5.53	3.42	.02	.03	18.83	13.12	.03
1875	7.38	1.27	4.03	2.96	1.62	.31	16.02	5.67	5.25	.47	.04	15.83	11.12	1.35

There are three dispensaries in the State. They are at Ulwar Tijāra, and Rājgarh. That at Ulwar comprises a commodious set of buildings arranged round trees, and it has a male and female ward for in patients, and is well furnished with all necessary appliances. The average daily number of patients treated at the three dispensaries has risen from 183.69 in 1871 to 218.8 in 1874. There were 23 major and 1584 minor operations performed during the year 1874.

CHAPTER VII

METEOROLOGY AND SANITATION

The rainfall of the last five years at Ulwar has been as follows —

From 1st April 1871 to 31st March 1872				15.48 inches	} A. mean for 8 years 1864-72
"	"	1872	1873	34.68	
"	"	1873	1874	22.05	
"	"	1874	1875	23.18	
"	"	1875	1876	22.20	

There are no continuous statistics of temperature. Speaking generally it may be said that the northern part of the State, where the soil is light and the country open, has in the hot months a lower average temperature than the hilly portion with its burning rocks, and in the region east and west of it with its harder soil. During the rains the higher points of the hills are cool and offer a pleasing change to residents in the plain below. The upper fort which is 1000 feet just above the city of Ulwar is at that season quite an agreeable sanitarium.

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1874	9.81	0.4	0.1	3.25	1.87	3	15.25	5.53	3.42	0.2	0.3	18.83	13.12	0.3
1875	7.38	1.27	4.03	2.96	1.62	31	16.02	5.67	5.25	47	0.4	15.83	11.12	1.35

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CHAPTER VIII

ADMINISTRATION

For the Government of the State during the minority of the Chief, a council of administration was appointed. This council consists of four members, who receive from Rs. 300 to Rs. 500 a month. The Political Agent is President. He hears appeals from the Appellate and Revenue Court, sanctions ordinary expenditure, exercises a general supervision, considers and usually decides all questions of importance which arise. The members at present (September 1876) are—Pundit Rupnarain who sat in the council when Captain Impey was Political Agent, Thákur Mangal Singh of Garhi, Thákur Baldeo Singh of Sríchandpura, Ráo Gopál Singh of Pál.

The Appellate Court is presided over by an official, who receives Rs. 500 a month. He hears appeals from the Criminal Civil and Nazúl Courts. In criminal cases involving two years imprisonment, and other cases affecting property up to Rs. 1000 his decision is ordinarily final. He acts as a Court of Session as regards cases beyond the power of the Faujdár.

The Revenue Court or "Málsadar" is presided over by a Deputy Collector who generally superintends everything connected with the revenue, more especially the land revenue. He hears suits for land-rent, &c., and also suits based on mortgages and claims of money lenders against zamíndars for money lent to enable them to pay their revenue. He is aided by an assistant deputy collector. The settlement has taken so much work out of the hands of the Revenue Court during the last four years that statistics of the work it has lately done would be of no value for general comparison.

The Faujdár is the head of the Criminal Court. He can sentence to one year's imprisonment and Rs. 300 fine or one year more in lieu of fine. There is ordinarily no appeal from his sentences up to six months' imprisonment or to Rs. 30 fine. The Faujdár hears appeals from the Tahsildárs, who have power of imprisonment up to one month and fine up to Rs. 20. The following is the criminal statement for 1874-75.

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The officer who presides over the Civil Court has power to hear all civil cases whatever their value may amount to Appeals can be made in cases exceeding Rs. 50 In cases below that amount there is usually no appeal. The judicial officer receives Rs. 300 a month.

The Tahsildars have power to hear cases up to Rs. 100 An appeal lies from them to the Civil Court. The following is the statement of civil cases for 1873-74 —

	Cases pending at close of last year	Cases instituted during year	Cases disposed of during year.	Value of property litigated.	Cases pending at close of year
Civil Court	229	1342	1361	Rs. 136,043	210
Mildars Courts	180	2117	2130	80,020	137

The Treasurer is a wealthy merchant who appoints his agent, while accountants both Hindi and Persian, watch the disbursements. The great check on expenditure is the Budget system, to organise which much pains were taken. The expenditure up to date under each budget heading is daily added up, so extravagance or erroneous estimates may be readily ascertained.

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The *Dasakra* is the principal festival. The *Holi* ranks second, then *Gangor*, then *Sáwanty*. For general descriptions of these festivals, see Tod's "Rajasthan."

At the first there is a procession to a garden, where the ceremony of killing *Rávan* is gone through. At the *Holi* the M. R. goes out into the streets and plays with a privileged few at flinging the red powder. At the *Gangor* the images of *Shiv* and *Parbati* are carried to several places in procession, the court attending. The "tj" is remarkable for the very pretty fair held on the *Bekhláwar Ságar* tank, during which the *Maharaja*, after accompanying the image partly round the tank, seats himself, with his retainers, on the beautiful *chari* or domed cenotaph overlooking it.

When the *Maharaja* goes out in state he is accompanied by the *Máhi Mardib* (or *mangia* received from *Dehli*), by the images of *Sitá Rája*, by a person supporting a gilded umbrella, persons carrying *panklás* representing the sun and moon, by mace-bearers *morchal* or peacock plume bearers, *chonri* or yak-tail bearers, men carrying curious spears (*ballam wálás*), carriers of silver tiger headed clubs (*ghola wálás*), runners carrying guns (*khás bardára*), and ordinary spearmen (*barchi wálás*).

The palace library contains a collection of Sanscrit works, such as the *Veda*, *Puráns*, &c., some magnificent Persian and Arabic manuscripts, beautifully illustrated illuminated, and bound, and also mythological and historical pictures of much interest and beauty. It was established and owes its treasures to M. R. Banní Singh. The gem of the library is a *Gulistan*, which in point of ornament is probably unsurpassed by any book in *Rájputána*.

The armoury too is chiefly due to Banní Singh. It contains swords, knives, and shields of great beauty and excellence, and many curiosities. There are two or three famous artisans, whose weapons are known far and wide. They hold villages in lieu of pay, and are not natives of *Uluwar*.

A number of double and single pole and hill tents are kept up, with *shamiánas* and various kinds of small tents. One grand *Darbár* tent is maintained. On the lake of *Silleserh* several boats are kept.

There are no firework makers maintained but good displays of native fireworks take place on occasions.

The menagerie depends upon the taste of the chief. At present there are a good many birds, foreign and others, and a few wild beasts.

The *tocha khána* is the department for buying and preserving jewels, State dresses, dresses of honour and valuable curiosities of small bulk not included under other departments. A diamond valued at a lack of rupees and a necklace of "ropes of pearls" are its chief glories. The *tocha khána* also manufactures or purchases perfume for the *Darbár*, and pro-

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	39 horses.	
<i>Khora</i>	16 "	} Collaterals of <i>Khora</i> .
<i>Khera</i>	11 "	
<i>Garb</i>	10 "	
<i>Binjāri</i>	4 "	
<i>Toda</i>	5 "	
<i>Bharkol</i>	13½ "	
<i>Dhand</i>	4 "	
<i>Kachiwa</i>	2 "	
<i>Shakhpur</i>	6 "	
<i>Rājpur</i>		
<i>Palwa</i>	15 horses.	
<i>Munpur</i>	14½ "	Collateral of <i>Palwa</i> .
<i>Pāl</i>	4 horses.	
<i>Dhawānla</i>	2 "	} Collaterals of <i>Pāl</i> .
<i>Nagī Sādh</i>	3 "	
<i>Sānpur</i>	4 "	

Narī had a second son, *Dāsā* by name (page 13), of whom come the *Dāsāwat* *Harākas*, and to whom Narī consigned his claims to the *Amer* gaddi.

Dāsā raised a rebellion in *Amer*, and a couplet (quoted at page 46) records his activity as a leader, but he was captured by the *Amer* Chief *Pīrthwī Rāj* and kept a prisoner. The legends tell that on the first festival of the rainy season (*Sāwan* tīj), he, sitting disconsolate thinking of his home, repeated the lines—

"Bij charhī lāgi jārī,
Ae Tīj a cher,
Dāsā ghara dīmāyā,
Pītal sikh na der."

"The corn seed has rooted and sprouted,
And pleasant Tīj has come,
Dāsā is home-sick,
But *Pītal* detains him."

Pīrthwī Rāj's wife overheard him, and, full of pity, begged her husband to release the captive, which he reluctantly agreed to do. He sent for *Dāsā*, and they dined together and became merry in their cups. The Chief asked *Dāsā* to repeat the lines which had so touched the *Rānī*, but he recited others—

"Ek to *Sāwan* bitīyo,
Dāja *Sāwan* jāo
Siyāle *Nāhar* pakriyo
Jī chorde to kāl."

"One *Sāwan* has passed
And another is going
Since the Jackal confined the Tiger
Who when free will devour him."

Whereupon *Pīrthwī Rāj* gave him a cup of poison instead of his freedom. *Dāsā's* son, *Karam Chaud*, was murdered at the instigation of *Rāo Sāngājī* when the latter

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occasions of succession to Nimrána, the rules applied to British feudatories were agreed to (see G O G G, No. 578 of 5th June 1868) Nimrána was to maintain a *vakil* at Ulwar and with the Governor-General's Agent. Trade in Nimrána was to be entirely free, and the Ulwar Chief was to have no special customs tariff for goods going to or coming from Nimrána. Nimrána was to be regarded as a feudatory of Ulwar. The tribute Nimrána was to pay was fixed at Rs. 3000 from A.D. 1868 till A.D. 1898.

The Nimrána estate comprises ten villages, and its annual revenue is about Rs. 24,000.

The following shows the clans and sub-clans which furnish the *jagír* horse. The fractions of horses represent cash payments, or the the horse furnished serves but a portion of the usual time —

Rājput Clan.	No. of Jagírdárs	Horses.
12 Kotri ..	26	222½
Nardika { Dadwat	6	41½
{ Lalawat	7	42½
{ Chitarjika	5	18½
{ Deska	10	71½
Chauhán	19	111½
Kalánót	2	13
Pachánót	7	41
Jandwat	1	10
Rājawat	2	2
Kumbawat	1	4
Joga Kachwaha	1	2
Rádhaks	1	1½
Shekhawat	1	3
Bankawat	1	1
Gor	9	58
Rakhor	9	73
Jadu Bháti	7	56½
Bargujar	6	70
Tonwar	1	4
1 Saiyad, 1 Gossin, 1 Sikh } 1 Gújar, 1 Kayath }	5	33

The right of being received in Darbár by the Chief standing is greatly esteemed, and is called "*tárim*" Some "*tárim*s" are older than the State, and some have been conferred by Ulwar Chiefs. They are usually heritable.

Of the *Jagírdárs* seventeen have *tárim*s as follows — Twelve Kotri Nardikas, Bījwár, Palwa Pára, Pá Khora, Thána, Khora, Srichandpura. Dadwat Nardikas, Garhi (20 horses). Rakhor Sálpur (28 horses) Sukheri (11) Basálpur (5) Bargujars Taising (4). Gors Chamraoli (24) Jádus, Kánk-wári (9) Mokandpura (3).

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Rājput Clan.	No. of Jágirdárs	Horses
12 Kotri ..	26	222½
Nardika { Dandwat	6	41½
{ Lalawat	7	42½
{ Chitarjika	5	18½
{ Deska	10	71½
Chanhan	19	111½
Kalanot	2	13
Pachanot	7	41
Jandwat	1	10
Rajawat	2	2
Kumbawat	1	4
Joga Kachwaha	1	2
Radhaks	1	1½
Shakhawat	1	3
Bankawat	1	1
Gor	9	58
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There are no lands regularly maintained but the descendants of many Cháran lords hold villages in the state. Several of these were Bards conferred by Maharáo Rájá Bakhtáwar Singh* and Danoí Singh. The latter however, gave only one as a reward for clever rhymes. M. R. Sheodan Singh confiscated several Others, formerly conferred by Shekháwats in Báu-úr are held on copper plate deeds of grant several hundred years old. There are two Cháran families which have the privilege of receiving the elephants ridden by the chief at his marriage.

The household slaves or *Khawás Chelas*, number about 200. A good deal has been said regarding this class in the "Bikanér Gazetteer." Though known generally as "*Khawás chelas*," the special title of "*Khawás*," which is an honourable distinction enabling the bearer to sit in Darbár is borne by only five. Ratuí the faithful minister and adherent of M. R. Bakhtáwar and Danoí Singh is the slave most distinguished in the history of the State. His family hold a valuable rent free grant. *Khawás* Shoo Baksh Superintendent of stables, woods, &c., is at present the *chela* of most mark.

When, in 1870 the Council of Administration was established and a fixed sum assigned for the expenses of the palace the late chief neglected to supply maintenance to a number of the household slaves, who applied to the Political Agent for the means of support. The Council thought the opportunity a good one for permanently reducing the number of slaves in the palace and so far diminishing the servile influence which was the cause of much evil. It was consequently determined that the complaining *chelas* should either leave the service of the State, or enter the army as Fort garrison sepoys. This attempt to confer freedom upon them was resented as a cruel wrong. They had always been accustomed to live in the city of Ulwar and leave it they declared they would not. It was only after a long time, and after every effort to change the decision of the Council had failed that they partially yielded.

The story told of one of these grants is interesting. During a terrible famine, M. R. Bakhtáwar Singh began the construction of the fine tank under the Fort, and the famine-stricken from all parts were employed upon it. He noticed that a body of Marwár villagers always set aside a fixed proportion of the floor which they received in lieu of pay; and when questioned they said that the reserved part was for their master the Cháran. It turned out that they belonged to a village held by a Cháran, who, when the famine came on, instead of turning his stored grain into gold, gave the whole of it to his ryots. When all was gone he left his village at the head of his people in search of food. When they reached the Rájá's relief work, and were enabled to earn their daily bread, they regularly set apart for their master a fraction of it equal to the fraction of the crop which he had been in the habit of receiving, and so enabled him and his family to live without subjecting themselves to the manual labour they were untrained to or to the disgrace of begging. Bakhtáwar Singh was so pleased with the generosity the Cháran had displayed and evoked, that he kept him at Ulwar, and eventually he received the village of Deorípura.

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PART IV

FISCAL DIVISIONS, TOWNS, VILLAGES

THE names and position of tracts which or parts of which are included in the Ulwar State were specified and the limits and history of Mewāt, the principal one, were sketched at the beginning of Part I, the establishment of "Narūk-land," where the chief Narūka Thākurs live was described, page 121, and its connection with Mewāt, page 12. The chief aristocracy of the "Wāl," the Rāht, and the "Rājāwat" country are dwelt on at pages 121, 123.

The "Wāl" (valley ?) and "Rāht" (savage country ?) are I believe entirely situated in Ulwar but much of the country of the Narūkas and Rājās is situated in Jaipur. Much of Mewāt, too, lies beyond the Ulwar State. To these should be added a little district in the south east corner which is part of "Kater." Most of "Kater" is now in Bharatpur, and together with parts of "Brij" and the "Dang" forms the territory of that State.

In the following account of the Tahsils, the old tracts comprised within each are specified together with the present subdivisions.

The fiscal divisions or Tahsils were specified at page 39 and statistical details will be found at page 187.

NORTHERN DIVISIONS OR TAHSILS.

The Tijāra Tahsil adjoins the Gurgaon district of British territory Kot Kāsim of Jaipur and the Ulwar Tahsil of Kishengarh. It is situated in the heart of Mewāt, is about 257 square miles in extent, and has a population of about 52,000.

The Tahsil is composed of two parganas, having separate accountants or kharungoes, and formerly separate tahsildars. The northern one is Tapokra, formerly Indor; the southern, Tijāra.

There are 199 fiscal (*khālsa*) villages, and 3 rent free (*muaffi*)—total 202. The fiscal are as follows—

Caste of Proprietors.	Tijāra.	Tapokra.
Meo	56	65
Abir	12	10
Jāt	1	
Gājar	6	9

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NORTHERN DIVISIONS OR TAHSILS.

The Tijāra Tahsil adjoins the Gurgaon district of British territory Kot Kāsim of Jaipur and the Ulwar Tahsil of Kishengarh. It is situated in the heart of Mewāt, is about 257 square miles in extent, and has a population of about 52,000.

The Tahsil is composed of two parganas, having separate accountants or kharungoes, and formerly separate tahsildars. The northern one is Tapokra, formerly Indor; the southern, Tijāra.

There are 199 fiscal (*khālsa*) villages, and 3 rent free (*muaffi*)—total 202. The fiscal are as follows—

Caste of Proprietors.	Tijāra.	Tapokra.
Meo	56	65
Abir	12	10
Jāt	1	
Gājar	6	9

The soil of the Tijāra Tahsil is for the most part very poor, the best land is in the south west. The chief crops grown are Bājra and inferior pulses (*masina*), and the uncultivated culturable land is of very little value.

There is little irrigated land in Tijāra, less than twelve per cent. of the whole. The drainage of the hills to the east supplies water to the principal *bandh* or dam of the tahsil, that under the fort and palace of Balwant Singh. It covers a little more than 1000 Settlement bighas in ordinary years, and the land within and near the *bandh* is of the best quality. The stream flowing from this *bandh* can be at pleasure stopped by the dam bridge of the Ulwur Tijāra road and carried by means of a canal, constructed in 1873, into a state *rand* to the south-west of the town. It is probable that this water will hereafter be much farther utilised, for it is capable of reaching the land of many villages, and if undiverted reaches the bed of the Lindwa. The Tijāra *bandh* stream, when allowed to pass along its natural channel, flows past Tijāra to the large village of Shāhbād, but a *bandh* west of the town of Tijāra turns it in ordinary years to the north west, whence it flows past the village of Mandāna, where a new *bandh* has lately been constructed, from which much is expected. At Bāghor on the Tijāra and Firozpur road a dam bridge has been lately made intended not to bring in revenue directly but to benefit the distressed village of Bāghor and to facilitate traffic between Firozpur Tijāra, and Kharthal. Small *bandhs* exist but often require repairs or renewal at Bhindūsi, Bilāspur Deotāns, Chāondī, and Nimli.

In the Tapokra pargana the *bandh* at village Nogson requires attention. It is of much importance to the village and very apt to be broken. Dhiriwās and Amlāki are other small *bandhs* of Tapokra, and at several villages of the Tahsil little *bandhs* might with advantage be made.

The only item of *sudī* (that is, village income not derived from the rent of land) which is worth notice is the grazing of the eastern border hills. The amount it yielded was taken into consideration at the last assessment of the villages.

The hills adjoining some villages have been regarded as common to those villages, and no boundary lines fixed. One set of such hills are those near Indor Gwāda, &c. in Tapokra. Another are those lying over against Rūpbas, Damdama, &c. in Tijāra. The Gol and Bāghor hills of the same pargana are a third.

Water. In the neighbourhood of the hills water is generally a long way below the surface. Elsewhere in the Tahsil it is usually from 20 feet to 50 feet.

Climate. The climate of Tijāra is very healthy, and disease, either of men or cattle, is little complained of.

of the Bengal army. The Landhāwats say they come of a Tonwar Rājput who married a Mawalman Chauhān's daughter. They were at their best about 160 years ago when Shera Landhāwat of Bāghor held many villages. The Ghaserias were locally powerful about 130 years ago. The *Goradās* were said to be the offspring of a Khānāda of Sarota and a slave girl. They have four villages, of which Nimli is the chief. They say they formerly had twenty four and held the eastern valley from Shādipur southwards, but were ousted by the Landhāwats. The *Dulots* are said to be descended from the son of a Kachwāha chief of Amber who was excommunicated for killing a calf in mistake for a *shūdr*, and who then married a daughter of the Indor Khānāda. Bulots and Dadwāls are other Mao clans of Tijāra.

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Revdi. The latter, in a night attack, killed Salyad Ibrahim, but his disciple Salār *Mund* (see p. 70) compelled Tej Pāl to fly to Tijāra, where, in a battle, three robes of Salār were killed. Their tombs in and near the town of Tijāra are now places of pilgrimage.

The principal shrine of the three is that of Rukn Alims, where a fair is held usually shortly after the Bakra Id festival.

The rise of the Khānzādas of Tijāra, and the strong position of Bahādar Nāhar, Khānzāda and his successors in the adjacent hills has already been treated of.

About A.H. 856, Tātār Khān was established as governor of Tijāra by the Emperor Babul Lodi. A large tomb near Rukn Alims is reputed to be his.

From Firāhta it appears that one Alam Khān was governor of Tijāra in the reign of the Emperor Sikandar Lodi (A.D. 1488-1517), perhaps the Alam Khān Lodi, after Alāwāldīn, who is mentioned amongst the emperor's forty four officers of distinction, and who was a brother of the emperor.

He is thought to be the founder of Alāwalpur, the remains of which can be traced to the east of the town of Tijāra. Other works are attributed to him, except them a ruined palace and mosque on the banks of a nullah, over which he built a bridge. He had a steward, Gahla by name, a man so lavish of his master's goods, that the proverb "*mal Alāwāldīn jas Gahla ka*" (the goods Alāwāldīn's, the credit Gahla's) is still current in the neighbourhood. Makhdūm Bakah surmises that a splendid Pathan tomb, the dome of which is a striking object for miles round the town, was built to the memory of Alāwāldīn, as no other Pathan of sufficient rank is known to have been resident at Tijāra.

For notices of Tijāra in Bābar's time, see page 6.

The Tijāra district in Akbar's time lost some of its importance. It became a division of the Dehli Sāba and as the Khānzādas were subdued, the town ceased to be the headquarters of a great officer, though a "Hākīm" (ruler) was always resident. One of these Hākims, in the reign of Shāhjahān, built a shrine over the grave of a saint named Ghīas Qadān, which received a grant of land, and is still in repute.

In Aurangzeb's time, Ikram Khān Khānzāda, ancestor of the present Chaudrī of Tijāra, resided at Malikpuri, now a ruin near village Bāghor, and plundered the country. He took the Hākīm's *naktra* and *nashān* (kettle-drum and standard), and in consequence an imperial force marched against him. At village Bāmaterī, Ikram Khān, who had surrendered himself, was put to death and his family, on the approach of the force, blew themselves up. Two of his sons, however, Muhammad and Nār Khān, escaped through the interposition of a Moolla, their tutor.

In the time of the Emperor Muhammad Shāh, the Jāt leader, Chāraman, reached Tijāra, plundering the country wherever he went. He completely destroyed Alāwalpur, and when its fugitive inhabitants returned they took up their residence in Tijāra, and Alāwalpur remained a ruin.

Tijāra changed hands frequently after this, as has been already related. Ismail Beg was the last distinguished Musalman who held the town and district. Tahafidār Makhdūm Bakah discovered at Tijāra a voluminous Persian diary of the events of a portion of the unsettled period. It had been kept for many years subsequent to A. 1177 (A.D. 1764) by Mīan Yūntā, whose grandson, a Rāj pensioner named Mīan Sūta Malla Shāh, kindly permitted it to be examined. It tells how Ismail Beg, when forced by the Mārhattas, caused holy men to curse his enemies, and they accordingly repeated a line of the Korān, conjoined with an anathema on the Southerners.

The curse (*anīti*), however, acted backwards, for a rebellion broke out in Ismail

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Sarehta, in the same valley, four miles east of Tijāra, under the border hills. It is a town famous in the history of Khānzādas, who are said to have come thence to Tijāra. Tej Pāl, the first reputed Rājā of Tijāra, is likewise said to have come therefrom, and the Gorwāl Meos assert that they sprung from Sarehta.

It is now only a poor Meo village. The ruins of substantial houses about it are numerous, and there is a curious old mosque, the pillars of which are evidently taken from some ancient Hindu building. It has the narrow tapering bastions one observes in gateways at Gwalior and elsewhere.

Dandawāra in the same valley four miles north of Sarehta, and only remarkable as having within its boundary the ruins of a fortified town named *Dandawāra*. Gehrol formerly occupied by Khānzādas. It is situated at the foot of the path which leads up to Kotila, Bahādar Nāhar's stronghold, and thence on to Indor (see page 3, and Indor). There is a stone causeway over the broken portion of this path. Several such are to be found in the passes of these hills. They are probably imperial works undertaken to maintain the subjection of the Khānzādas after Babar had conquered them.

Mandla, seven miles west of Tijāra. The only Salyad village in the Tahsil. The people are connected with the Khairthal Salyads, and have been established at Mandla for four or five hundred years. There is a half built fort in the village, begun by Faizulla Khān Khānzāda of Shāhbād, who was in power for a time some eighty years ago. He was offended with the Salyads for refusing a matrimonial alliance with him and to build his fort he destroyed twenty two of their masonry houses (*howālis*).

Tapokra, the present headquarters of the pargana, where there are a *Pesākar* and *Lūnūngo* under the authority of the Tahsildar of Tijāra. There is a school at Tapokra, a bazaar and some considerable masonry buildings. It is twelve miles north of Tijāra, and has a population of about 600 only.

Indor gave its name to the present Tapokra pargana, which is indicated under that name in the Ain Akbarī. It is now almost entirely in ruins, though once one of the most important places in Mewāt. The old ruined town lies in a valley of the border hills, ten miles east of Tapokra. The fort, which is occupied by a Raj garrison is on the hill range east of the old town which has shrunk to an insignificant village. It is said to be very ancient, and to have been built by the Nikūmpa Rājputs.

After Bahādar Nāhar's time Indor seems to have become the chief stronghold of Mewāt. The name of Jalāl Khān, a descendant of Bahādar Nāhar, is the principal one connected with it (see p. 4). The tradition regarding him, if not literally true, at least illustrates the right claimed by the clan to choose its head notwithstanding hereditary right, and imperial opposition —

It is said, I believe erroneously that Ulwūr had been the chief Khānzāda town before Jalāl Khān's election, but on some occasion, when the members had assembled to pay their respects to their chief, he would not appear and a slave desired them to salute his shoes instead. They all left in a rage, and set up as their leader

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retained. The present traders are new men. In Balwant Singh's time Jodha was left in charge by his Rauladār Balwant Singh.

Kishengarh is the northern taluk which adjoins Tijera on the west. It has Kot Ka'im of Jaipur on its north. Like Tijera this taluk is in Mewat. Its area is about 217 square miles and its population about 61,000.

There are nine parganas or subdivisions in the Taluk, containing 141 local villages and 15½ rent free.

The following shows the parganas, local villages and castes of their population —

	Area	Pop.	Caste	Local (to taluk only)	Population	Area	Population	Local (to taluk only)	Population	Area	Population	Local (to taluk only)	Population
Smallpur	14	—	—	—	—	—	—	—	—	—	—	—	—
Bambohra	25	1	1	1	1	1	1	1	1	1	1	1	1
Bopda	7	—	—	—	—	—	—	—	—	—	—	—	—
Bakharpur	4	—	—	—	—	—	—	—	—	—	—	—	—
Par	4	—	—	—	—	—	—	—	—	—	—	—	—
Farahabad	6	—	—	—	—	—	—	—	—	—	—	—	—
Khairthal	1	—	—	—	—	—	—	—	—	—	—	—	—
Karnapur	—	—	—	—	—	—	—	—	—	—	—	—	—
Harsoli	7	—	—	—	—	—	—	—	—	—	—	—	—
Total	83	12	6	2	1	13	4	3	11	4	1	2	11

For statistics in detail regarding the taluk see pages 187-191.

Half the soil of the Kishengarh Taluk is good. The chief crops grown are in order of importance *lāya*, *jawār*, *bailey*, and *cotton*.

The principal rain stream comes from the Mandāwar direction and much good land is formed by it, partly by means of a fine *bandh* thrown across the stream at village Bāgher. It is not a new one but has been lately greatly improved and strengthened.

The water of the wells is sometimes as deep down as 80 feet, but it usually ranges between 15 feet and 35 feet.

The *Mudnas* of Kishengarh bear date r 1144 (A.D. 1740). The following figures will assist some comparison between the past and present —

Pargana Par consisting of twelve villages, is recorded to have had an area of 16,234 bighas (Akbari), and a revenue of Rs. 4,553.

Its area, according to the Settlement Survey, is 14,149 bighas, and its revenue Rs. 19,880.

Each of the nine parganas of Kishengarh, except Khairthal, has a separate *Kāringo*.

Before the Jāts came in a. 1791 (A.D. 1734), there was a taluk at Bambohra, where the revenue of Bambohra and neighbouring parganas was collected. No resistance seems to have been made to the Jāts under Mir Jal by the Delhi Amil of Bambohra, one Kāzi Hāyātī, whose family still live

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The following shows the parganas, local villages and castes of their population —

	Area	Pop.	Caste	Local (to Mewat)	Population	Area	Population	Area	Population	Area	Population	Area	Population
Smallpur	14	—	—	—	—	—	—	—	—	—	—	—	—
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Bopda	7	—	—	—	—	—	—	—	—	—	—	—	—
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Farahabad	6	—	—	—	—	—	—	—	—	—	—	—	—
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Karnapur	—	—	—	—	—	—	—	—	—	—	—	—	—
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Bambhara, the old headquarters of the Imperial Amil, has been already spoken of. It has 411 houses, and 1838 inhabitants. It, too, names a pargana.

Pūr, the old headquarters of a pargana, has but 193 houses and 993 inhabitants.

Adraapūr, though the head of a pargana of thirteen villages, has but 92 houses and 393 inhabitants.

Haroli, the fifth pargana headquarters, is a fine village, but as it is held rent free by the Mājer there is no information about it.

Bājhora, which named the sixth pargana, has 123 houses, and 779 inhabitants.

Ismailpur, head of the seventh pargana, has 609 houses, and 2509 inhabitants.

Bahādarpur is in the Ulwar Tahsil, though four of its villages are in the Kishengarh.

Fatabahād, the chief village of the ninth pargana, has 109 houses and 608 inhabitants. Formerly it was, as ruins show, a considerable place but some of its wealthy merchants are said to have mortally offended the Khānīdas of Alandi, a village not far off, and the latter about one hundred and fifty persons, put them to death by fastening strings (*idas*) round their testicles and dragging them till they died. Their relations brooded the Jats of Bharisur upon the Khānīdas, who retaliated by destroying Fatabahād, in conjunction with some Meos and it has never recovered from the devastation. The locality has a bad reputation, as the following popular rhyme shows —

“A-gam kamāya pacham kamāya
Khōb kamāya paisa;
Aya Fatabahād ki gunī,
Jai a ka talia”

“Far I went in search of gain,
And much gain I got,
But when I reached Fatabahād hollow
I was as empty as I started.”

The northern tahsil on the west of Kishengarh is Mandāwar. The foreign territory adjoining it is the Nābha pargana of Bawal, and the group of isolated British villages, of which Shahjahānpur famous for its Mīnā Dacots, is the chief. It is situated partly in the tract known as Bāht partly in Mewāt. The area of the tahsil is about 229 square miles, and its population about 64 000.

There are 127 fiscal and 17 jāgīr villages in the six parganas or fragments of parganas. The fiscal are as follows —

Bambhara, the old headquarters of the Imperial Amil, has been already spoken of. It has 411 houses, and 1838 inhabitants. It, too, names a pargana.

Pūr, the old headquarters of a pargana, has but 193 houses and 993 inhabitants.

Adraapūr, though the head of a pargana of thirteen villages, has but 92 houses and 393 inhabitants.

Haroli, the fifth pargana headquarters, is a fine village, but as it is held rent free by the Mājer there is no information about it.

Bājhora, which named the sixth pargana, has 123 houses, and 779 inhabitants.

Ismailpur, head of the seventh pargana, has 609 houses, and 2509 inhabitants.

Bahādarpur is in the Ulwar Tahsil, though four of its villages are in the Kishengarh.

Fatabahād, the chief village of the ninth pargana, has 109 houses and 608 inhabitants. Formerly it was, as ruins show, a considerable place but some of its wealthy merchants are said to have mortally offended the Khānīdas of Alandi, a village not far off, and the latter about one hundred and fifty persons, put them to death by fastening strings (*idas*) round their testicles and dragging them till they died. Their relations brooded the Jats of Bharisur upon the Khānīdas, who retaliated by destroying Fatabahād, in conjunction with some Meos and it has never recovered from the devastation. The locality has a bad reputation, as the following popular rhyme shows —

“A-gam kamāya pacham kamāya
Khōb kamāya paisa;
Aya Fatabahād ki gunī,
Jai a ka talia”

“Far I went in search of gain,
And much gain I got,
But when I reached Fatabahād hollow
I was as empty as I started.”

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When, many years ago, it was broken down the neighbourhood suffered much from the subsidence of water in wells. It was, however, restored in a 1909, but requires clearing out.

There is a Thana, as well as a Tahsil, at Mandāwar. The number of houses is 433 and the population 2337. It is twenty two miles north of Ulwar.

Kādnagar has a police post here. The village is situated eight miles south of Mandāwar. There is a ruined *bandā* here, which, if built substantially, would give the village some *dahrl*.

Jāndol gives its name to a pargana. It is ten miles south of Mandāwar. The village belonged to the Chauhāns of Pahā. It has 334 houses and a population of 1549 people.

Pahā, three miles south of Mandāwar. The Chauhāns of this place played an important part in local history, and did brave service for the Jālpur chief in the last century. They hold the village on an *Isāmārā* tenure. The present population is very small. There are ruins of fine buildings on the hills above it. Iron-smelting is carried on at Pahā.

Kerākot, eight miles north-west of Mandāwar, on the Sābi, is only remarkable as having a small fort and a police post. The fort was built by M. R. Bakhtāwar Singh in 1862.

Bājā, the seat of a *dalāl* Chauhān Thākūr connected with the Pahā family. It has 312 houses and 1602 inhabitants. A rampart encircles the village. It is eight miles north west of Mandāwar.

Pahā has 358 houses and 1988 inhabitants.

The Bahror Tahsil forms the north west territory of the State.

In passing round its border it will be found that the civil jurisdiction of the territory just outside it changes seven times. On the south west is a little of Kot Pūthi lying between the Sābi and the Sotā, then comes Patilā territory, then Nāblā. On the north is Gurgāom. North-east, Nābha territory (the Bāwal pargana) is again met with then a point of Ulwar, then the detached Shahjahanpur and other villages of Gurgāom, and finally Ulwar territory.

The Bahror Tahsil is in the Rāht.

Its area is about 264 square miles, and its population about 60 000.

There are three parganas, containing 131 fiscal and 20 rent-free villages.

	Hindū Rājput	Brahmin	Jāt	Gōjār	Abir	Kayath	Mīr	Total
Māndan	13	1	2		11		8	35
Bahror	5	1		8	54	3	9	80
Bārod	4		3	2	6		2	16
Total	22	2	4	10	71	3	10	131

See pages 187-191 for detailed statistics.

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See pages 187-191 for detailed statistics.

There is a mud fort about 50 yards square, with a Rāj garrison, and besides the tahsil, a police post, and school, a new school building has been erected.

There is a fair bazaar, numerous masonry buildings and gardens but the town is said never to have recovered from its spoliation by the Marhattas in 1800.

Mādas, sixteen miles north-east of Bahrur, was the headquarters of a separate tahsil. It has a population of about 2000. On the hill above it is

Mādas. a fort made of slate. A Hindū shrine is a conspicuous object a little above the town.

Atmādas, ten miles north-east of Bahrur. Only remarkable as the seat of the Maharaja of Nāmrāna, whose position has been already described. He

Nāmrāna. has a fort and palace on the slope of a hill range, but it is in a dilapidated condition.

Bārod. The Chauhān Thākur of this place has already been mentioned. It is the old headquarters of a pargana. It is six miles east of Bahrur, a

Bārod. "rund" full of game lies near it on the west.

The Middle pargana, or those just below the four northern, and just above the four southern, are Govindgarh, Rāmgarh, Ulwur

Middle pargana. Bānsūr

Govindgarh is the eastern most of the middle pargana. It juts out, forming, so to speak, a peninsular of Ulwur in Bhartipur territory. It is in Nāmrān, is about 52 square miles in extent, and has a population of about 25 000.

The tahsil consists of but one pargana. It contains 3 rent-free and 53 fiscal villages, the detail of the latter is as follows—

	Misc.	Géjar	Mailli	Mesa	Mixed.	Total
Govindgarh	1	3	2	31	3	40
Rāmgarh				12	1	13
Total	1	3	2	43	4	53

For fuller statistics see pages 187-191.

The soil of the Govindgarh Tahsil is for the most part good. The chief crops grown are bajra, cotton, and jawār.

Formerly this pargana was irrigated by the water of the Rūparel, brought into it by the *Haxari Bandh*, the dam on the Rūparel which affected the battle of Laswarree. The dam was very valuable to the Govindgarh Tahsil, but after an inquiry into the respective claims of the two states, it has been determined that the water is not to be obstructed during the rains, but to be allowed to flow freely into Bhartipur.

At present the dahri or flooded land is almost confined to seven villages. Pipal-hara and Nakatpur, a pair of detached villages lying in Bhartipur territory beyond the Sikri bandh, and Bakahika and Maliki, a second pair similarly situated. These four villages lie beyond the Sikri bandh—an important irrigation work on the Ru

parel in Bhartpur, just beyond the Ulwur border, and they get the surplus water of the stream. Págeri, Doroli, and Saidampur, on the Govindgarh side the bandh, likewise get water when it is abundant.

The well water of the pargana is from 10 feet to 25 feet below the surface. It is never deep Water.

There are no old *muázinas* in the Govindgarh Tahsil, but the sums collected from the villages from s. 1885 (A D 1828) are on record. The following Tahsil records. will assist comparison between former and present collections

		Average annual collections for ten years from A D 1828		Present Assess- ment
Govindgarh	..	1994	..	2950
Khera Mahmud	.	3245	.	2850
Dungrí ..	..	3378	..	1050
Bhainsráwat	...	3283	..	2770
Mundpur Kalán	..	2756	.	1850
Rámbás		5612	..	5100
Saimla	..	3634		2720
Harsoli . . .		2109		1700

The change in the productiveness of the pargana is dwelt on in the Settlements Report, p 184.

In the time of M. R. Bakhtáwar Singh, a family of Khánzádas Account of
Govindgarh and
its chief town held many villages round the present site of Govindgarh. Nawáb Zulfikár Khán was the principal. His seat was known as the Fort of Ghasaoli. About A.D 1803 Bakhtáwar Singh, in conjunction with the Marhattas, expelled him and the 500 horse he is said to have employed. Ghasaoli fort was destroyed, and the site of it is now a Ráj grass preserve. The local seat of authority was removed to Govindgarh, a spot very near the old fort. The present fort is said to have been built by Bakhtáwar Singh in s 1862 (A D 1805). It is remarkable for the extent of its moat.

There are a Thána Tahsil and school in Govindgarh, and the population is 4290. The town is twenty-five miles east of Ulwur.

Bainsráwat, a village four miles south of Govindgarh, containing inhabi-
tants. Here there is a platform and building (*thara*) where for-
merly Nár Khán Khánzáda, brother of Zulfikár Khán, already men- Bainsrawat
tioned, dispensed justice, and a ruined fort in which he resided. It is curious that
people of the neighbouring villages, which belonged to Nár Khán or his brother, still
come to this *thara* to settle disputes by oath.

It is common enough to find cultivators established on the soil, and paying no more than the revenue fairly chargeable on the land they hold. But the cultivators of Bainsráwat, whether *banuiyas*, *chúmars*, *málís*, or *kasais*, are, contrary to common custom, permitted to make wells, which they claim as their own.

Pípalkhera, miles north-east of Govindgarh, with 439 houses and a popula-
tion of 1833. It is, with Nakatpur, situated within Bhartpur, and the Pípalkhera.
two villages do not at any point touch Ulwur territory. The village,
with others about it, formerly was held in *jágir* by a family of Nárúka Rajpúts, whose
claim to proprietary right has been lately recognised in part.

Ramgarh is the middle tahsil next to Govindgarh which it adjoins but most of its eastern border lies along Bhartpur territory and several Bhartpur villages are isolated within its limits. It also is in Mewat. Its extent is about 146 square miles and it has a population of 51 000

	Jat	Cast	Mos	Chauhala	Muhal	Miscd	Total
Ramgarh	1		77	4	1	13	96
Bahadarpur	..	2	6			1	9
Total	1	2	83	4	1	14	103

The Mos are chiefly of the Naf and Dulot clans.

For Revenue Statistics see Appendix page 188-192

The soil of the Ramgarh Tahsil is generally rich where subject to floods elsewhere it is for the most part light. The chief crops grown are bajra, barley jawar

The dabri or flooded land of Ramgarh is the best in the state. The richest is that which the Chohar Sidh nallah covers. There is also some very good upon the Lindwah. The principal bandh or dam in the tahsil is the Atria, the object of which is to compel the Lindwah to flow along the foot of the western hills, in order to be utilised by several villages. Smaller embankments in continuation of the main work further this.

The Lindwah, which at first flows south, turns to the north-east and south of the village of Nogaom there is a dam which turns the water into a canal conveying it to the British territory beyond the border. The Ulwar villagers and officials have been prohibited from destroying the dam and from obstructing the flow of the canal. The people of Banjir Nagla, the border village of the Ulwar Tahsil upon the Chohar Sidh, have recently renewed an old practice of making an earthen dam to raise the water of the Chohar Sidh. Ordinarily the dam will be swept away by the first week's rain, but the rains might be too scanty to destroy it, in which case it should, I think be cut within a month of the first rainfall.

Doba in the west of the tahsil is, I think, the only village where a bandh requires renewing.

Water is occasionally as many as 60 feet below the surface but for the most part it is not deep down especially in the villages irrigated by the Lindwah and Chohar Sidh. Its average depth is from 10 to 25 feet.

There are several ranges of hills in Ramgarh or on its borders. The most continuous is that to the west. It is remarkable for the stone causeways hills, which have been made through its passes, over which horses and elephants can travel. Kalaghatta, or Black Pass, so called from the colour of its soft slaty stone, is said to be the oldest; then Rupbas Pass, to the south of it. Further south is Daneta Pass, the most extensive causeway of all. Again south is the Kbo

Pass causeway, made by the disciples of Lál Dás, who frequented these hills, and south of that the Baraod Pass causeway, made thirty years ago by a banniah named Dulf Chand

Through a break in these hills there was a good deal of traffic between Ulwur and Delhi, *via* villages Untwál, Bijnár, and Nogáwan. The hills are generally somewhat lower and less regular than the Tijára range, and the grazing is less valuable

One hundred and fifty years ago there were no habitations on the present site of Rámgarh. Some Chumárs, under one Bhoja, were first settled there, in order to relieve their brethren when acting as *begars* or pressed porters, between the large villages to the north and Ulwur. The place was called Bhojpur, and the Chumárs were wealthy enough to build masonry houses

In s 1802 or 1803, Padam Singh Narúka occupied Bhojpur. He seems to have received the village in Jágir from Jaipur, and to have been assisted in establishing himself by the Khánzáda of Ghasaóli, mentioned under Govindgarh. Padam Singh made the place prosperous, extended his power, and built the fort, which was called Rámgarh

There were then two parganahs within the limits of the present tahsíl—one Khilora, the other Mubárákpur. Rámgarh was in Khilora.

Sarúp Singh succeeded his father Padam Singh, whose widow Jodhi jí became Sati. A *chattrí* and well to the south of the town known as *máha sattí*, marks the scene of the sacrifices.

As detailed elsewhere, Sarúp Sing, who possessed the present Lachmangarh as well as Rámgarh, came into collision with Partáp Singh whom he opposed, or would not co-operate with, against the Khánzáda of Ghasaóli, and Partáp Singh having got him into his power cruelly murdered him.

The Thákur's manager, Nand Lál, by the aid of a Meo of Khilora, escaped to Rámgarh where he resisted the Rája for some time, but eventually had to evacuate the fort. The Tahsíl of Ramgarh was then formed, consisting of Khilora and Máraakpur and the fort enlarged.

The Kanúngoes or accountants of the two old parganahs were summoned to Rámgarh, and most of the Khilora traders.

Besides the tahsíl there is a thána and school at Rámgarh. It is thirteen miles east of Alwar city, and contains 900 houses, and 5474 inhabitants.

Alóra, four miles east of Rámgarh, has 407 houses and 1437 inhabitants. It pays a higher revenue than any village in the tahsíl, and its land may be regarded as a type of the rich flooded land of the tahsíl. There are about a dozen villages with similar land, and perhaps fifteen bearing crops worth twenty-five per cent. less. However, the well-being of Alóra, and many other villages, is entirely dependent upon the arrival of the waters of the Chuhar sídh, which often do not reach so far. Alóra is said to have been formerly a more considerable village than it is at present, and a stone four kos to the east of it is said to have marked its boundary.

There was once a fine tank north-west of the village said to have been constructed by a Rání. Beside it are the ruins of an elegant twelve-pillared Musalmán tomb. A song in praise of the Rání who made the tomb is current.

Náswárrí, eight miles south-east of Rámgarh, far better known as Laswarree, is an inconsiderable village, but will be for ever famous in the annals of British India on account of the important victory there won by Lord Lake on November 1st, 1803. A full account of this

battle is not now easily obtainable. I therefore insert a somewhat long narrative based on and partly extracted from Thorns history of the war. Affecting as it did the permanent British relations with Ulwur, and to some extent with the neighbouring states the victory was an event most important to Rajputana.

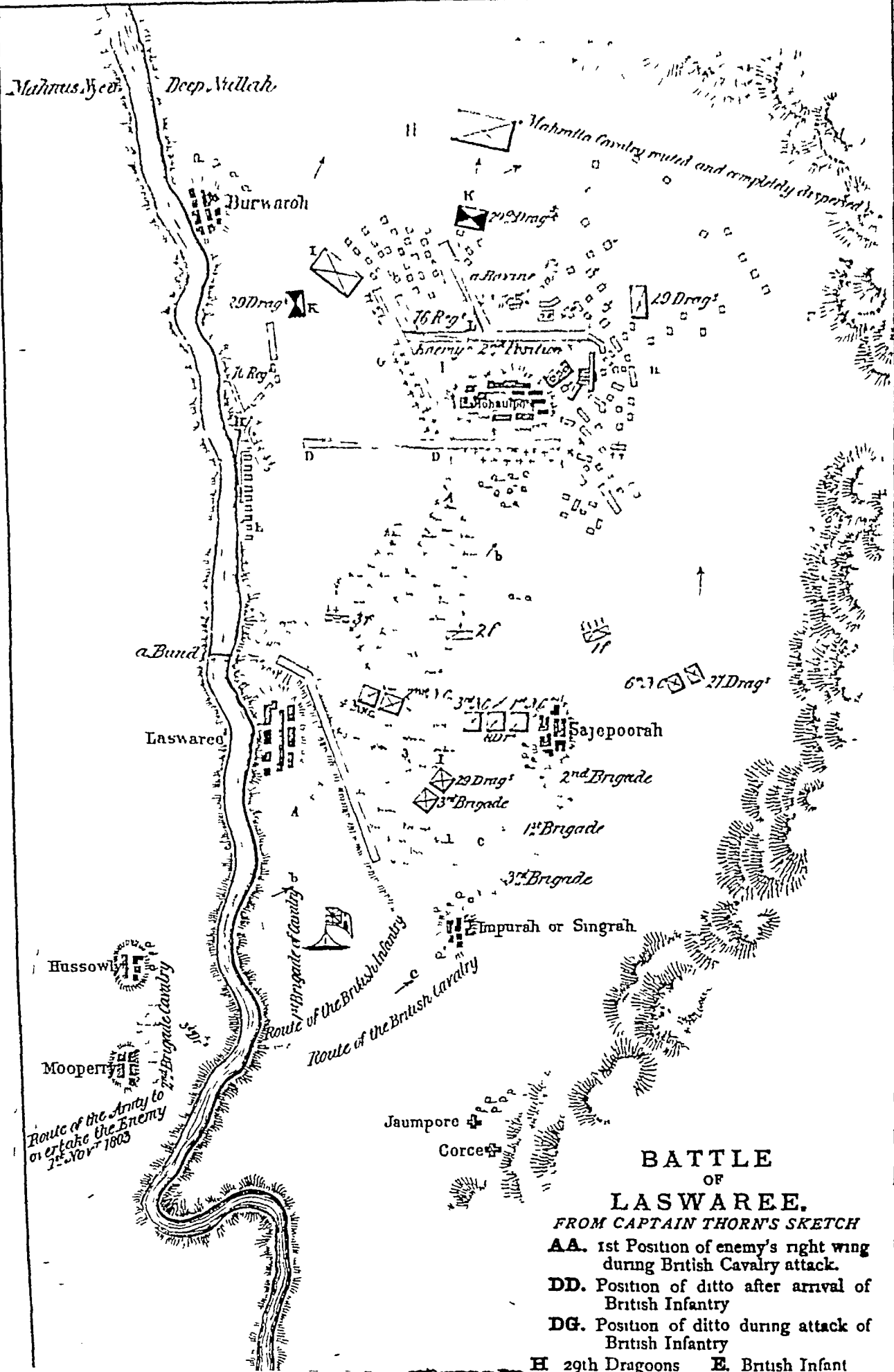
After the battle of Dehli, in which Lord Lake defeated the Marbattas under M Louis Bonquin, there still remained fifteen regular battalions, which Sindiah had sent from the Dacca under the command of M. Dudernaque. The latter surrendered himself to the British force at Muttra, but his battalions remained intact, and were, indeed, augmented by two others which had escaped from Dehli.

This powerful force made no attempt to prevent the capture of Agra by Lord Lake its object being to recover Dehli, the recapture of which was regarded by Sindiah as of the first importance to his prestige.

Lord Lake marched westward from Agra on October 27 1803, against this force, which was known to be on the borders of Mewat. His army consisted of the 8th, 27th and 29th Dragoons, the 1st, 2d, 3d, 4th and 6th Native Cavalry His Majestys 76th Foot, the 2d battalion of the 8th, 9th 12th, and 15th Native Infantry, the 1st battalion of the 12th and 15th Native Infantry six companies of the 16th Native Infantry, one company of 1st battalion 11th Native Infantry.

In the afternoon of the 29th October, "a heavy cannonade was heard which proved to be occasioned by the bombardment of Katumbar which place the enemy entirely destroyed. The next day the army effected a forced march of twenty miles, leaving the heavy guns and baggage at Futtypur under the protection of two battalions of Native Infantry, belonging to the 4th brigade. Exertions were made in order to accelerate our advance upon the enemy; and accordingly on the 31st, we encamped at a small distance from the ground which they had occupied near Katumbar the same morning. In consequence of finding them thus near the commander-in-chief resolved upon making an immediate effort to come up with them at the head of the cavalry, with whom he might keep them employed and endeavour to seize their guns and baggage, till by the junction of the British infantry who had orders to follow at three in the morning, full advantage might be taken of the confusion produced by his attack. In pursuance of this determination, General Lake set out with the whole of the cavalry the same night at eleven o'clock and after a march of twenty-five miles, in little more than six hours, came up with the object of his pursuit about sunrise on the morning of the 1st November."

The enemy's force consisted of 17 regular battalions of infantry, to the number of about 9000 men, 72 guns, and 4000 to 5000 cavalry. On our approach it appeared that the enemy were upon the retreat, and that in such confusion as to induce the British general to make an instant attack upon them, without waiting for the arrival of the infantry. The enemy on their part, were not wanting in the adoption of measures for their defence, and the annoyance of our troops. With this view by cutting the embankment* across the nallah, the road was rendered extremely difficult for the passage of cavalry a circumstance which, while it impeded our progress, gave the enemy an opportunity of choosing an advantageous position, their right being in front of the village of Laawares, and thrown back upon a rivulet, the banks of which were so very steep as to be extremely difficult of access, while their left was upon the village of



BATTLE OF LASWAREE.

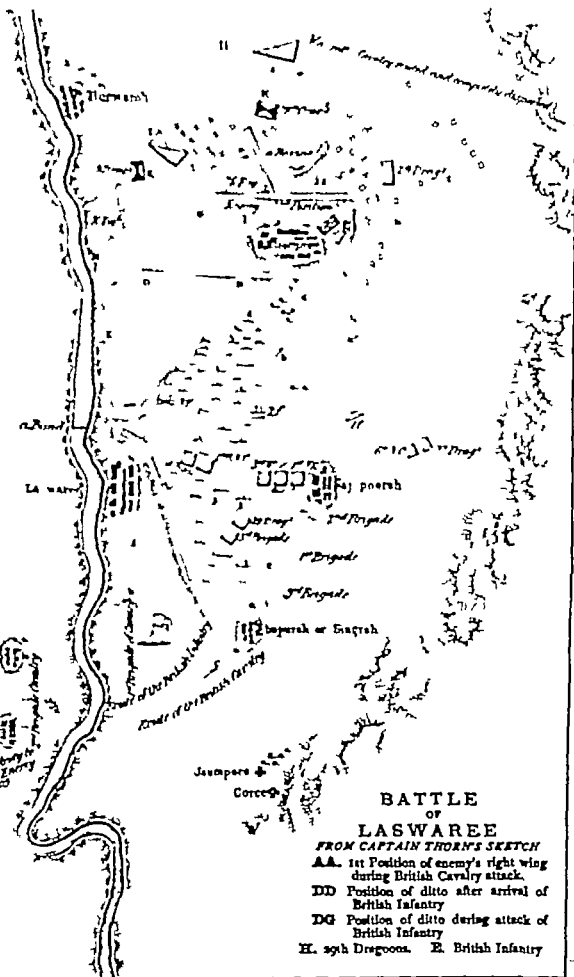
FROM CAPTAIN THORN'S SKETCH

AA. 1st Position of enemy's right wing during British Cavalry attack.

DD. Position of ditto after arrival of British Infantry

DG. Position of ditto during attack of British Infantry

H 29th Dragoons E British Infantry



BATTLE OF LASWAREE

FROM CAPTAIN THORN'S SKETCH

- AA. 1st Position of enemy's right wing during British Cavalry attack.
- DD Position of ditto after arrival of British Infantry
- DG Position of ditto during attack of British Infantry
- H. 59th Dragoons. E. British Infantry

Mohaulpore, and their entire front, which lay concealed from view by high grass, was defended by a most formidable line of artillery. In addition to these securities of force and situation, the enemy derived an advantage of no small moment from the immense cloud of dust raised by the movement of the cavalry, which so completely obscured the change that had taken place in their position, as to render it impossible for General Lake to avail himself of the circumstance, or to be guided by his observations, where so many perplexities contributed to produce embarrassment. These obstacles, however, which would have deterred an ordinary mind from attempting a desirable object till the prospect of success became more decided, had no other effect on the commander-in-chief than that of leading him to the prompt execution of his original plan, and confirming his resolution of preventing the retreat of the enemy, and of securing the possession of their artillery. Thus fixed in his determination, he ordered the advanced guard, with the 1st brigade of cavalry, to move upon the point where the enemy had been previously seen in motion, but which was, in fact, now become the left of their new position. This plan of attack was directed to be followed up by the remainder of the cavalry in succession, as fast as they could form, immediately on crossing the rivulet.

“The obedience of the troops and the alacrity of their officers corresponded with the energy and daring spirit of their leader, as appeared in the charge made by the advanced guard, under Major Griffiths, of His Majesty’s 29th Regiment of Dragoons, and aide-de-camp to the Governor-General, as also in that of the 1st brigade, conducted by Colonel T. P. Vandeleur, of His Majesty’s 8th Regiment of Dragoons. With so much impetuosity were these charges made that the enemy’s line was forced, the cavalry penetrated into the village, and several guns were taken; but the advantage was dearly purchased by the loss of the brave Colonel Vandeleur, who was mortally wounded. The attacks made by the other brigades of cavalry were conducted with the same spirit and success. The 3d brigade, under the command of Colonel Macan, which was next in succession, consisting of the 29th Regiment of Dragoons and the 4th Regiment of Native Cavalry, attracted particular notice on this occasion. Having received orders to turn the right flank of the enemy, this brigade came up with them at a gallop across the nallah, under a heavy fire from their batteries, then forming instantly into line, and moving on steadily, charged the foe in the face of a tremendous fire from all their artillery and musketry. To the former were fastened chains running from one battery to another, for the purpose of impeding the progress of assailants, while, to make the execution more deadly, the enemy reserved their fire till our cavalry came within the distance of 20 yards of the muzzles of the guns, which, being concealed by the high grass jungle, became perceptible only when a frightful discharge of grape and double-headed shot mowed down whole divisions, as the sweeping storm of hail levels the growing crop of grain to the earth. But notwithstanding the shock of this iron tempest, and the awful carnage produced by it in our ranks, nothing could repress the ardour of the cavalry, whose velocity overcame every resistance. Having penetrated through the enemy’s line, they immediately formed again, and charged backwards and forwards three times, with surprising order and effect, amidst the continued roar of cannon and an incessant shower of grape and chain shot.”

The cavalry had extraordinary difficulties to overcome, for no sooner had they charged through than the artillerymen of the enemy, who, to save themselves, had taken shelter under their guns, when our men had passed, reloaded them, and fired

upon our rear. Their battalions, which were drawn up behind a deep entrenchment covered by bakeries, carts, bullocks, and other cumbersome baggage kept up a galling fire with musketry which did great execution.

On their side also numbers fell in this severe struggle, and though all the guns immediately opposed to our troops were virtually taken and in our possession yet, for the want of draught bullocks and infantry to secure what we had so dearly earned, only two out of the number taken could be brought away. Though this severe conflict was distinguished by all the characteristics of British valour in the resolute firmness of the cavalry to carry their object, such was the inequality of the force engaged in the combat, and the destructive effects of the fire from the guns still remaining in the hands of the enemy as to render it prudent to recall the brigade out of their reach, and, accordingly just as the brave Colonel Macan was in the act of leading on his men for the fourth time to the charge, orders were received to rejoin the main body."

While the perilous contest was thus raging, the British infantry was approaching. It arrived on the banks of the rivulet by noon. After a fatiguing march of twenty five miles under a burning sun, the infantry required some rest and refreshment, which was ordered. Meanwhile, such was the effect of their presence upon the enemy that a message was sent to the commander-in-chief with an offer of surrendering all their guns upon certain conditions, to which a favourable answer was returned. An hour was granted for the fulfilment of the conditions, but the British general continued his preparations for an attack should the enemy prove false.

"The infantry were formed into two columns on the left, the first—composed of the right wing under the command of Major General Ware—being appointed to attack the village of Mohaulpore, and to turn the right flank of the enemy which ever since the morning had been thrown back, thereby concentrating their entire force round that place, which was strongly fortified. Their infantry formed into two lines, were defended in front by a numerous train of artillery, having the cavalry on their right and their left appuyed on Mohaulpore.

"The second column of the British infantry, forming the left wing under Major General St. John, was directed to support the first column, while the cavalry drew the attention of the enemy to the hostile demonstration in front, which threatened their left. The 3d brigade of cavalry under Colonel Macan, received instructions to support the infantry while Lieutenant-Colonel John Vandeleur with the 2d brigade, was detached to the right of our line, in order by watching the motions of the enemy, to take advantage of any confusion that might occur among them, and in case of a retreat to attack them with vigour. The reserve—composed of the 1st brigade, under Lieutenant-Colonel Gordon, who had succeeded to the command on the death of Colonel T. P. Vandeleur—was formed between the 2d and 3d brigades; while as many field pieces as could be brought up, together with the galloper guns attached to the cavalry formed four distinct batteries for the support of the operations of the infantry.

Such was the disposition of our force, and the plan of attack drawn up in the interval allowed for the performance of the conditions of surrender proposed by the enemy, on whose failure to fulfil what they had promised, the British infantry proceeded, marching along the banks of the rivulet under cover of the high grass, and amidst the broken ground that for some time concealed their advance. As soon, however as they were discerned, and it was ascertained that their object was to turn the

flank of the enemy, the latter instantly threw back their right wing, under cover of heavy discharges of artillery against the head of our column, which suffered considerably. At the same time, our four batteries began to play with no less vigour, and the whole continued to advance during this tremendous cannonade, in spite of the vast superiority both in numbers and weight of metal of the enemy's artillery, which was uncommonly well served, showers of grape being poured upon the assailants from large mortars, as well as from guns of heavy calibre. The effect of the fire, which was terrible in the extreme, was felt with peculiar severity by the 76th Regiment, which fine body, by leading the attack, as usual became the direct object of destruction. So great, indeed, was the loss of this corps, that the commander-in-chief deemed it advisable to hasten the attack with that regiment and those of the native infantry, consisting of the 2d battalion of the 12th and five companies of the 16th, which had closed to the front, and to wait till the remainder of the column should be formed, whose advance had been much delayed by unavoidable impediments."

When this resolution was adopted, and the gallant band came within reach of the enemy's canister shot, a most galling fire was poured on them from the whole train of the enemy's artillery. At this moment the enemy's cavalry attempted to charge, but the infantry effectually checked it, and it recoiled, but with the manifest intention of trying another attack. So General Lake judged it prudent to order an attack to be made upon them in turn from the British cavalry, which service being entrusted to His Majesty's 29th Regiment of Dragoons, was performed to the entire satisfaction of the commander-in-chief.

"This regiment, which had previously moved along the banks of the rivulet, in order to support the main attack, had halted for that purpose in a hollow immediately behind our battery, the fire from which occasioned so violent a one in return as to render their situation exceedingly trying, for, though partly concealed from the view of the enemy, the shot rolled and ploughed up the ground in every direction among our ranks, with the most mischievous effect. While in this position, which was rendered more painful by the necessity of waiting in a state of passive endurance, the gallant Major Griffiths was killed, on whose loss the command devolved upon Captain Wade. At length, however, the welcome order arrived for the regiment to charge, which injunction was no sooner given than it was as promptly obeyed, and the troops galloped out of the narrow passage, where they had been so perilously posted, by files, as the ground would not admit of a larger front.

"On forming up on the outer flank of the 76th Regiment, the cavalry was greeted with three cheers, which was heartily re-echoed by the dragoons, on whose sudden appearance the enemy's horse, after having advanced to charge our infantry, made a precipitate retreat. An awful pause of breathless expectation now ensued. The numerous artillery of the enemy seemed to watch an opportune moment to frustrate the meditated attack, by pouring destruction upon their assailants. The affecting interest of the scene was heightened by the narrow escape of the commander-in-chief, whose charger having been shot under him, his gallant son, Major George Lake, while in the act of tendering his own horse to the general, was wounded by his side. This touching incident had a sympathetic effect upon the minds of all that witnessed it, and diffused an enthusiastic fervour among the troops, who appeared to be inspired by it with a more than ordinary heroic ardour. The cavalry trumpet now sounded to the charge; and though it was instantly followed by the thundering roar of a hundred pieces of cannon, which drowned every other call but an instinctive sense of duty, the

whole, animated with one spirit, rushed into the thick of battle. The 29th now the 5th Regiment of Dragoons, pierced with the impetuosity of lightning through both lines of the enemy's infantry, in the face of the most tremendous fire of grape shot and a general volley of musketry. This advantage was followed up instantly by our veteran chief, who, at the head of the 76th Regiment, supported by the 12th, 15th, and a detachment of the 16th Regiment of Native Infantry seized the guns from which the enemy had just been driven. The 29th Dragoons, after this achievement, made a wheel to the left to charge the enemy's horse who had assumed a menacing posture, and after completely routing and pursuing them to the pass through the hills, our cavalry fell upon the rear of the main body and entirely cut off their retreat. During these rapid operations, the infantry still continuing to press forward, routed the enemy against whom they were opposed, and succeeded in driving them towards a small mosque in the rear of the village, about which they were met and charged by the British cavalry in various directions. The remainder of the first column of our infantry came up just in time to join the attack of the reserve of the enemy which was formed in the rear of their first line. At this period of the battle Major-General Ware fell dead his head being carried off by a cannon shot. He was an excellent officer, and his loss was severely felt and deeply lamented by the whole army. After his death the command of this column devolved upon Colonel Macdonald, who, though wounded, continued in the exercise of the important trust with the utmost judgment, activity and intrepidity till the close of the action.

"The enemy persisted with determined obstinacy in defending their position to the last, contending every point inch by inch, and refusing to give way till they had lost the whole of their guns, and even then, when their situation was become desperate, they still continued to manifest the same courageous disposition, their left wing endeavouring to effect their retreat in good order but this attempt was frustrated by the 27th Regiment of Dragoons, and the 6th Regiment of Native Cavalry commanded by Lieutenant-Colonel John Vandeleur of the 8th Light Dragoons, who broke into their column, cut many to pieces, and captured the rest, with the whole of the baggage.

"The loss sustained by the British army in accomplishing this victory was great, amounting to about eight hundred in killed and wounded, but that of the enemy far exceeded it, for with the exception of two thousand who surrendered themselves prisoners, the whole of their seventeen battalions were destroyed, so that the dead alone on the field of battle could hardly have been less than seven thousand men. Though some of their cavalry were enabled, by the fleetness of their horses and local knowledge, to escape destruction the rest, except those who had the good fortune to conceal themselves among the bazaar people, were numbered with the slain.

"Ahajee, the commander of the Mahratta army, abandoned the field on an elephant richly caparisoned which, on finding himself closely pressed by the British dragoons, he relinquished, and mounting a swift horse, succeeded in getting off, as our men were unable, from the exhausted state of their horses, to continue the pursuit.

"The battle, which terminated at four o'clock, gave to the victors the whole of the enemy's bazaars, with the camp equipage and baggage, a considerable number of elephants, camels, and above sixteen hundred bullocks, seventy two pieces of cannon, five thousand stand of arms, forty four stands of colours, sixty four tumbrils laden with ammunition and three with money besides fifty-seven carts containing stores of

various descriptions The military apparatus and supplies were of prime quality, and the ordnance in particular, with the exception of nine guns, was perfectly serviceable. From the commencement of the conflict early in the morning with the British cavalry, to the close of the general action in the evening, the enemy discovered a firmness of resolution and contempt of death which could not fail to command the admiration of their opponents, whose energies in the struggle were strained to the utmost, though nothing could repress their ardour, or withstand the impetus of their united exertions. The seventeen battalions with whom our army were engaged constituted the flower of Scindiah's establishment, and, by way of pre-eminent distinction, were characterised as the "Deccan Invincibles." Their total overthrow, therefore, completed the humiliation of this formidable Mahratta chief by depriving him of that power which his military superiority, with the aid of the French force, enabled him to maintain in Hindoostan.

"Throughout this eventful war, indeed, every conflict gave evidence of the improvement made by the natives in military knowledge, through their connection with the French, whose abilities were exercised to the utmost in exasperating the chiefs against the English, and in forming their subjects into hardy and disciplined soldiers, with the view of thereby overthrowing our dominion in the East."

On the present occasion the effect of French instruction was fully exhibited, for the Mahratta army displayed all the characteristics of European arrangement and discipline. Considering, therefore, the enemy's advantages in point of training and position, their superiority in number compared with the British actually engaged, and the fatigue the British troops had endured previous to the battle, the victory was indeed a glorious one.

"The cavalry, after marching forty-two miles in less than twenty-four hours, were hotly engaged with the whole force of the enemy from sunrise till near sunset, and of so pressing a nature was this trying service that the horses were actually without food or water for the space of twenty hours. On coming up with the enemy, they were called into immediate exercise, and continued it, with little cessation, under very painful disadvantages, till the arrival of the infantry, who also had undergone extraordinary fatigue and hardship, in forced marches of sixty-five miles in forty-eight hours."

During the day the Commander-in-Chief had two horses killed under him, and the shot showered around him continually with the utmost fury. In the morning His Excellency led the cavalry to the onset, and in the afternoon he advanced at the head of the 76th Regiment, with whom he conducted all the attacks that were made on the enemy's line and on their reserve posted in and about the fortified village of Málpur.

"But among the trials which exercised the fortitude of Lord Lake on that day, the most distressing was the accident that befel his gallant son, Major Lake, of the 94th Regiment, who attended his father in the capacity of aide-de-camp and military secretary throughout the whole campaign. In that part of the battle, of which an account has already been detailed, while the Commander-in-Chief was leading on his troops against the enemy, his horse fell under him, after being pierced by several shot, upon which his son instantly dismounted, and urged his father to accept the horse which he rode. This was at first refused, but after some entreaty the General was prevailed upon to comply, when, just as the Major had mounted another horse belonging to one of the troopers, he received a severe wound from a cannon shot in

the presence of his father. Parental affection was suspended for a while by the sense of public duty and the General proceeded with unrelaxed vigour in the prosecution of the great object that was paramount to all others, after accomplishing which and remaining master of the field, he had the consolation to find that his brave and affectionate son, though severely wounded was likely to do well, and prove an ornament to his country." He recovered but was killed on the 17th August 1808 at the storming of the heights of Roleia, in Portugal.

"The setting sun, after this busy and sanguinary day presented a spectacle to the beholder calculated to agitate his mind with a variety of emotions. For while he could not but feel grateful at the result of the conflict and exult in the laurels which rewarded the victors, his sympathy was awakened in contemplating the extensive plain covered with the bodies of the dead, and hearing on all sides the groans of the wounded and the dying. This terrific picture was heightened by successive explosions of powder magazines and tumbrils of ammunition, which shook the atmosphere and obscured the horizon with tremendous clouds of sulphurous smoke. If anything could add to such a scene of woe, it was the approach of a murky night, indicating a hurricane, that came on with furious rapidity, till it spread an indescribable degree of horror over the blood-stained field.

"On the arrival of the camp equipage which was not till late in the evening the victorious troops pitched their tents near the rivulet between the village of Larwaree and that of Impurah or Singrah. A battalion of infantry took charge of the prisoners who were collected together at the village of Sagapoorah, lying about midway between the British camp and the ill-fated village of Mohaulpoor which, from its situation in the midst of the fury of the battle, was now reduced to ashes. Shortly afterwards, the Commander in Chief liberated all the prisoners, with the exception of the principal officers amounting to forty-eight, whom he thought it prudent still to retain."

In Brigade Orders, Colonel Macan commanding 3d Cavalry Brigade, requested Mr. Lys and Mr. Newnan, surgeons of the 29th Dragoons, to accept his best thanks for their humane and successful exertions in bringing off the wounded, though with the greatest personal risk to themselves, and in affording the natives, as well as the Europeans, every assistance in their power.

The total loss in the battle was as follows:—

	Killed.	Wounded.
Europeans	95	311
Natives	77	341

Horses—Killed, wounded, and missing, 553

His Majesty's 76th Foot lost more than twice as many as any other corps both in killed and wounded—13 officers were killed and 29 wounded, of whom two died of their wounds. In officers the 29th Light Dragoons suffered most. Those of highest rank who fell were Major-General Ware, Colonel Vandeleur of the 8th Light Dragoons, and Major Griffith of the 29th Light Dragoons, and Major Campbell, Deputy-Quarter Master General. Seventy-one pieces of ordnance were captured, of which seven were heavy brass guns, and two were heavy iron ones. The iron guns were of European manufacture, the brass were cast in India—one Dutch six pounder excepted. The dimensions were in general those of the French. Large quantities of stores of all kinds were also taken.

On the 8th of November the army left the blood-stained fields of Larwaree, where the air from the number of dead carcases of men and beasts, had become highly offen-

sive After several days of easy marches, proceeding very leisurely back the same way we came, we reached Panashur, and the day following, the sick and wounded, with the captured guns, were sent off to Agra. "The army halted here a fortnight, during which time the fame of the recent victory having spread in every direction, the Rajas, both near and distant, from the Jumna to the Indus, rejoiced in the opportunity which it gave them of throwing off the Mahratta yoke, and eagerly sought the protection of the British

"On the 14th a treaty of defensive alliance was concluded by the Commander-in-Chief with the Raja of Macherree. His capital or stronghold is Ulwur, and from the local situation and resources of this chief, he had it in his power to impede or repel every incursion of the Mahrattas into the northern parts of Hindoostan"

Sherpur, nine miles north-east of Rámgarh, is remarkable for the tomb of Lál Dás, whose body is said to have come to Sherpur from the neighbouring *Sherpur.* Bhartpur village of Nagla, six months after death and burial. The tomb is a very substantial masonry building 100 feet long, with a high dome, and walls 5 feet thick. The interior is vaulted and low. The body of Lál Dás lies in a crypt several feet below the surface. Many other members of Lál Dás's family were interred at Sherpur.

Nogáwan, a large village seven miles north-east of Rámgarh. It was held by Patháns, and was once very prosperous, and the columns lying about the village, and traces of old gardens, tell of better days. To the west *Nogáwan* of the village is a Dargáh or Musalmán shrine, said to be as old as the Ajmí Dargáh.

There is a small Ráj fort here. In A.D. 1857, one hundred Ráj bullocks were on their way *via* Nogáwan to Firozpur, for the use of the British troops. Their escort was attacked just beyond Nogáwan by the Meos and the Baniyas. The principal inhabitants of the village stoutly went to its assistance, with the fort-commandant. The Meos surrounded them, and the commandant, Man Singh by name, was killed, together with many of his men and of the Nogáwan people.

The stream of the Lindwah passes by Nogáwan.

Mubárákpur, the most prosperous Khanzáda village in the state. It is eight miles north-east of Rámgarh, has 224 houses, and 2577 inhabitants. The village is said to have been formerly Pathán, but for centuries Khán-zádas have held it. *Mubárákpur*

Charáonda, eleven miles north of Rámgarh, a very small village on the border, but remarkable for a shrine to Deví, called *Deví ká thán*, beside an agreeable spring in the border hills, which overhangs the village. This *Charáonda* shrine was formerly much respected, and high officials even used to make handsome offerings. But the Meos, who now hold the village, have deprived the priest of the rent-free grant once bestowed by the village, the proprietors of which were formerly Gujars. The latter are now depressed cultivators, and complain bitterly. The proprietorship of Charáonda is vested nominally in twenty-two villages of Náí Meos and the Khanzáda village of Márákpur, which, when the village was deserted, undertook to repopulate it. The Meos of this neighbourhood gave M. R. Bakhtáwar Singh much trouble, and a fort, called Ragunáthgarh, was built, and large villages were broken up into small ones.

Níkach is in the valley lying between the double range of hills north-west of Rámgarh, from which it is nine miles distant. This valley has much rich land, and the Meos of it, like those round Ragunáthgarh, were so *Níkach.*

troublesome that Bann Singh drove the people away from their village under the hill, near which a fort called Bajrangarh was built, and compelled them to live in a number of small hamlets scattered about the village lands. The people are now desirous of returning to the old village site, which is on uncultivated ground whereas the present habitations occupy some of the best arable land.

Bándoli, five miles north of Rāngarh. It is well known as one of Lāl Dās's places of residence, and the tombs of several members of his family are here.

Bāndoli. Within the limits of the adjoining village of Kho high up on the hill, is a conspicuous masonry building, which marks one of Lāl Dās's places of retirement. There is a public tank at Bāndoli, built forty years ago by one Rāp Dās.

The Alwar Tahsil adjoins Rāngarh on the west. It is the only tahsil in the state which at no point touches foreign territory. It is situated in Mewāt and is 496 square miles in extent and has a population of 152 000

Its parganahs, villages, and castes, are as follows —

	Hindū Rājputā	Brahminā	Jāt	Mīnā	Gōjārā	Mecā	Khāndiā	Mīrāl	Total
Ulwur	0	1	7		5	38		17	77
Bahādāpur						13		8	15
Dehra					1	17	2	1	21
Mālakherā	4		5	3	1	4		10	27
Total	13	1	12	3	7	72	2	30	140

For revenue statistics see Appendix

The Ulwur Tahsil contains more than any other of the catchment areas of the two most important irrigating nullahs, the Rūpārel and the Ohāhar Sidh. It has been already explained that but a portion of the waters of the Rūpārel and its tributaries may be detained in Ulwur. The most important part of what does remain is held back by the Sileserh bandh already mentioned. From Sileserh comes the water which, conveyed by a canal, beautifies the environs of the city. The stream which flows down the Sileserh valley to join the Rūpārel produces some *dāhri* land, and the Rūpārel and Ohāhar Sidh have a few acres of *kāllī* in most of the villages along their banks, and here and there some *dāhri* notably at Banjir Nagla.

The extensive hills of the Ulwur Tahsil are to a large extent grass, game, and wood reserves, as detailed elsewhere (p. 108).

Sixty feet is an extreme depth at which to find water (except in the hills), and 20 to 35 feet is an ordinary depth.

The date of the old papers in which the areas and *formars* of many villages of Ulwur are recorded does not appear, but they are said to be as old as Akbar. Those of the pargana of Māla Khara seem to have been prepared when it was held by M. R. Elwāl Jai Singh of Jaipur, the date is a. 1782 (A.D. 1725). The Kānungoes have *sanads* from Jai Singh, dated a. 1777 and from Madho Singh, a. 1819

Some of the principal villages are entered as follows —

	Area recorded in Muazims	Jamma recorded in Muazims	Area according to present Survey	Jamma assessed.
Dhákpurí	1512	2299	1676	2000
Chomú	2757	1591	2777	1600
Kutína Kalán	3728	2842	1965	1450
Mirzapur	611	1380	907	550
Lili	2884	1206	3120	2500
Berla (now in Lachmangarh) .	2278	2508		
Desúla (Ulwur)	2033	3313	2060	2600
Jatáno	2904	2514	2187	2360
Gigolí	1879	1750	1737	1350
Khamála	1212	1610	1106	1540
Pirthipúra	5475	5993	8789	4100
Kalsáda				

The city of Ulwur has an admirably central situation in the territory of which it is the chief town

Two modes of deriving its name are current. Some say that it was anciently called *Alpur*, or "strong city," some that by an allowable interchange of letters it is a form of the word "*Arbal*," the name of the main chain with which the Ulwur hills are connected. The city lies under the hill range, which just above it is crowned by the fort

It has already been narrated (p 5 note) that local legends declare the Nikumpa Rájputs to have been the first occupants of Ulwur. They are said to have built the fort and the old town, remains of which last are to be seen within the hills under the fort

The cause of the fall of a ruling family is generally declared by local legends to have been some special act of gross oppression committed by the family. In the case of the Nikumpas, their ruin is attributed to their practice of human sacrifice. Daily they offered to Durga Deví some wretched man or woman belonging to the lower castes. A Dom widow's son was thus put to death, and the Domni, in revenge, told the Khánzada chief of Kotla that he might easily seize the Ulwur Fort by attacking it when the Nikumpas were engaged in the worship of Deví, at which time they laid aside their arms. An attack was accordingly organised. A party of Khánzadas lay in wait under the fort, the Domni, at the proper moment, gave the signal by throwing down a basket of ashes, and a successful assault was made. The spot where the ashes were thrown down is pointed out and called "*Domni Dánta*."

The first historical mention of Ulwur, which I have been able to find, is in Ferishta, who speaks of a Rájput of Ulwur contending with the Ajmír Rájputs in H. 590 (A.D. 1195)

The position of Ulwur as chief town in Mewát, the visit of Bábar to it, and its subsequent history, has already been spoken of

The city of Ulwur is protected by a rampart and moat on all sides but where the rocky hill range crowned by the fort secures it from attack. There are five gates, the main streets were well paved when Captain Impey was Political Agent

The population of the city and suburbs was 52,357, according to the census of April 10, 1872. The most numerous classes are Brahmins, Baniyas, and Chumárs

In 1875-76, a plan of the city and suburbs on a large scale was made by a com-

petent surveyor; every holding was numbered, and full statistics recorded and tabulated regarding ownership the character of buildings and tenements, &c. The buildings of most note in the city are—

(1) The Rājā's palace built chiefly by M. R. Bannī Singh. It contains some fine courts and a beautiful Darbar room the view from the roof of the latter comprising the fort, rocky hill side, with temples under it, and the tanks and cenotaph of Bakhtāwar Singh in the foreground, is considered almost unique and very well worth a visit.

(2.) The cenotaph of M. R. Bakhtāwar Singh, under the fort, has attracted much notice. It is a very fine specimen of the foliated or segmental arch style. Fergusson says of this cenotaph: "It makes up with its dome and pavilions as pleasing a group of its class as is to be found in India of its age at least."

The Temple of Jagānāth in the chief market place is the most conspicuous of its class.

The domed building inappropriately called the Tirpolia covers the crossing of the main streets. It is an old tomb said to be that of one Tarang Sultān brother of the Emperor Fīroz Khān. It forms a sort of small covered bazaar.

There are several old mosques bearing inscriptions. The most considerable is near the palace gate. It is now used as a store house. Its date expressed in a sentence is A. 969.

The Mussulman shrine of most account inside the city is that of one Bhiskān said to have been killed in battle in the time of Kutbuldin Aibak. A street and mosque are named after him.

A fine Court-House, erected when Captain Impey was Political Agent at Ulwār stands in a handsome square at the entrance to the palace. Opposite it a suitable Revenue Office is under construction.

The environs of the city have been mapped by the Topographical Survey Department, and its roads, gardens, and main buildings are well delineated.

The gardens, especially the Bannī Biliās and ground watered by the canal from the Sūlserh Lake have been already spoken of, as also has the lake itself pp. 29, 91, 103.

The largest buildings near and outside the city are—

(1) The Fort, which stands just 1000 feet above the Tirpolia. It contains a palace and buildings erected chiefly by the first two Narāka chiefs of Ulwār. Its ramparts extend along the hill top and across the valley for about two miles. It is said to have been built by Nikumpa Rājputā, and has undoubtedly been in the hands successively of Khānzīdās, Mughals, Pathāns, Jāts, and Narākas. Probably its weakest point is that which lies over the old town of Ulwār. Below the fort are two outworks, both to protect the approach to the fort and to strengthen the city wall. One is known as the *Chātānkī* the other—which is a work, no doubt, of a northern Governor—*Kābul Khwār*.

(2.) The Bannī Biliās palace an elegant structure situated in the garden already mentioned. It was the work of M. R. Bannī Singh.

Near the public railway station, a private one for the use of the Maharaja and his household is being erected. It will be a very handsome building.

Near the station on the Bhārtpur road is a fine Mussulmān tomb of A.D. 1547 known as Fatah Jhang's. Its dome is a conspicuous and ornamental object. Fatah Jhang was probably a Khānzīdā of note. At least his Hindoo extraction would appear to be indicated by the fact of the inscription, which is the only memorial

inscription I have met with on an Ulwur monument, being in Nágari character. It gives the Hindí date as well as the year of the Hijra. It runs thus—

“Sumbat 1604, san 955, Fatah Jang Khán, wafát pái tarikh, 27 Máh Rabi ul áwal Gumbaz níú dim tarikh 3”

The Residency, about a mile and a half from the city, a fine tank for the use of the city, and an excellent jail on the Tijára road, are the principal works in the suburbs constructed or begun during the minority of the late Chief, Sheodán Singh. The public gardens were laid out by M. R. Sheodán Singh, and since the establishment of the Council of Administration in A D 1870, the High School, Dispensary, and Stables have been built, and *Kotwáli* and *Tahsíl* are in process of erection. There are good metalled roads connecting the principal gardens, the Residency, and Sileserh Lake with the city.

Several dams or embankments have been built or thrown up to intercept the streams of the rains. One, known as Partáp Singh's bandh, was expected to create a fine lake under the fort, but the water sinks, flows under ground, and reappears in the plains five or six miles east of Ulwur.

Bahádurpur, eleven miles north-east of Ulwur, contains 930 houses. It formerly was the headquarters of a pargana. Saiyads are the principal inhabitants, but many of them are absent on service. The town is said to have been founded or revived by either the famous Bahádar Nábir Khánzáda or his son. It was once an extensive and flourishing town with large bazaars, numerous fine houses with temples and tombs. One of the Jain temples has an inscription in Hindí, and a well, one in Arabic, but I have been unable to get either deciphered. A fort on a rock stands near the town. It is occupied by Ráj Sepoys.

Mála Khera, twelve miles south of Ulwur on the railroad, has 632 houses. It has a rampart round it, and a garrisoned fort. It gives its name to a pargana.

Báleta, sixteen miles south of Ulwur, close to the hills. It has 416 houses, and 2098 inhabitants. There are iron furnaces at this village. Here, too, M. R. Banní Singh built a large dam, but it forms no lake, and no very considerable extent of valuable land is produced by it.

Albarpur, nine miles south-west of Ulwur. It has 451 houses, and 1606 inhabitants. It gave its name to a pargana.

Dehra, seven miles north-west of Ulwur, the chief village of a pargana, but now insignificant. The pargana is the valley just north-west of Ulwur, through which the Chuhar Sidh flows, and in the hills of which the great Meo Fair already mentioned takes place. Charan Dáss was born at Dehra. A residence of Lál Dás is at Dhaolí Dúb at the entrance to the valley, and the Chuhar Sidh shrine is in the hills overhanging it (p. 53).

Bánsúr, the last of the middle Tahsíls, adjoins the Ulwur Tahsíl. Kot Putli, belonging to the Raja of Khetrí and Jaipur territory bound it on the west. Part of it is in the *Ráht*, part in the *Wál* (vale?), a tract lying south of the *Ráht*, and occupied chiefly by Shekháwat Thákurs (p. 123). It is 330 square miles in extent, and has a population of 67,000.

	Hind's Rajpūts.	Drachmins.	J.L.	Odjars	Ahrs	Meghal	Petha	Miral	Total
Bānsār	24	2		14	6	1		7	54
Narainpur	20	1		1				2	24
Rāmpur	3		3		1		1	4	12
Hājipur				2	2			1	5
Garbi Manor	14	2		1				1	18
Barod	2			2					4
Harsora	2	1		3	1			3	12
Hamirpur	1			4	1			1	7
Total	66	6	3	29	11	1	1	19	136

These parganas are o'd estates which were held by Shekhāwat or Chauhan Thākurs. All the Thākurs are now ill off

For revenue statistics see Appendix.

The only flooded lands are those established below the Bābaria bandh (an important work on which a large sum has been recently expended) and the deep hollows to the south of and near to the town Bānsār

Captain Abbott, who inspected and assessed the Tahsil remarks regarding it :—

"The surface of the country is for the most part undulating raised bars of sand, alternating with loamy hollows. In these parts we have soils varying from a good loam to a very poor sandy soil. The Narainpur pargana, the greater part of the Garbi pargana, and the eastern portions of the Rāmpur Hājipur and Hamirpur parganas have a hard and rich soil, generally capable of yielding two harvests.

'The Sabi river forms the greater part of the boundary with the Jalpur state. It flows with considerable force for a few days in the year and then dries up. It is chiefly regarded as a nuisance owing to the uncertainty of the direction of its flow, and the persistent way in which it cuts into the village lands bordering on it, or deposits a layer of sand, it, however affords some compensation by leaving a good portion of its bed fit to bear rabi crops by the aid of peculiar manure. These areas are called *Kdilli*.

"The next stream in size is the one which rising south, flows past Narainpur and farther on joins the Sabi. *Kdilli* crops are grown in the bed of this stream, too, but in many parts 'Kullur' interferes with good produce. Another stream rising in the Rāmpur hills, and flowing north past Harsora affords considerable area for *Kdilli* cultivation. The only other streams of any importance are the collection of little ones which flow into the Bābaria basin where their waters are retained by the bandh there constructed."

Much trouble has been caused by Rajpūts of the Jalpur village of Rājnota, who, after cultivating land in the adjoining Ulwar villages, have refused to pay a fair rent, trusting to their power of giving trouble on the border to facilitate the evasion. Captain Abbott, as Settlement officer, has fixed the rent of these lands so that in future there can be no question of the amount which should be paid.

The depth of wells in Bānsār, from the surface of the ground to the water level, is never more than 70 feet, and usually from 20 to 30.

The *mandras*, or o'd pargana papers, bear dates, *r* 1153 (*i.e.*, A.D 1739), and *h*.

972 (i.e., A.D. 1564). The following figures afford comparison between that period and the present —

Total area, according to *muázina* of 1152, of six villages, comprising pargana of Hájipur (namely, Hájipur, Bhubserah, Hamírpur, Chind, Kishorpura, Bamanwás, Bhuriawás), 12,708 bighas

Total Jamma of do, Rs 6185

Present area of do according to Settlement survey, 8461 settlement bighas

Present Jamma of do, Rs 10,811

Total area of twelve villages, according to *muázina* of 11972, comprising pargana of Rámpur (namely, Mothuka, Fatahpur, Kahanagar, Mandh, Mudli, Ghat, Bálawás Basra, Mukandpur, Lohech, Toda), 21,000 bighas

Total Jamma of do, Rs 19,163

Present area of do, according to Settlement survey, 26,365 bighas

Present Jamma of do, Rs 11,890

Bánsúr is situated twenty miles north-west of Ulwar city, but more than thirty by any practicable road. It has 620 houses and 2930 inhabitants. There is a garrisoned fort on a rocky hill over against the town. A model *Bánsúr* tahsíl office has been built here, the first of those which are everywhere to take the place of the old make shift buildings. The neighbourhood of the town is remarkable for its fine *bargat* trees.

The pargana of which Bánsúr is the chief village, was known as the "Beálsí," (or the forty-two villages), and was a Shekháwat Thakur's estate. There were three such estates.

Narainpur is twelve miles south of Bánsúr. It has 1087 houses and 4160 inhabitants. Enough regarding its Shekháwat inhabitants has already been said (p 123). The pargana, with that of Garhi Mamur, is composed of the second of the three Shekháwat estates. The town is a very ancient place. See General Cunningham's "Ancient Geography of India."

The parganahs of Narainpur and Garhi Mamur forms the Wál or the main portion of it.

Garhi Mámúr is eight miles south-east of Bánsúr. It has 251 houses and 1076 inhabitants. There is a little fort here which the Shekháwats took possession of during the disturbances of 1870. The old estate which forms the pargana of Garhi Mámúr was an off-shoot of Narainpur. *Garhi Mámúr*

Rámpur is six miles south east of Bánsúr. It has 1013 houses and 5289 inhabitants. This was the seat of a Chauhán family which held the village and others about it, which together now form the Rámpur pargana. The old position of the family, whose representatives still live at Bánsúr, but in very reduced circumstances, has been considered in the settlement of the village. *Rámpur*

Harsora is eight miles north-east of Bánsúr. It has 332 houses and 2750 inhabitants. It, with the villages about it, formed a Chauhán estate; but the Chauháns were entirely deprived of the management of their villages, and are not now regarded as proprietors. *Harsora.*

Hamírpur is eight miles east of Bánsúr. Houses, 153. Population, 2357. The parganahs of Hamírpur and Hájipur formed the third Shekháwat estate. *Hamírpur*

Hájipur, six miles east of Bánsúr. Houses, 404. Population, 1876. *Hájipur*

Tallich is a very pretty spot at the head of the Rājparel valley five miles east of Naraipur. It is famous for hot springs which flow into bathing tanks, and to which medicinal and other virtues are attributed. The water passes into a wood of *Al* (pentapetala) tree which are found scarcely anywhere else in the state. Cenotaphs of Shakhawat Thakura are situated, and afford shelter, near the tank.

SOUTHERN DIVISION.

Katunbar is the most eastern of the four southern taluk. It is partly in Kanker and partly in Barukhand territory on the north. It has three miles of it and some Bhairpur villages are isolated within its limits. Its area is 122 square miles and its population about 39,000. The taluk has 74 villages of which 67 are fiscal and 11 revenue-free. Its parganas and fiscal villages are as follows —

	Barukhand	Kanker	Barukhand	Kanker	Barukhand	Kanker	Total
Katunbar		2	10		1	10	34
Part of old Lachmangarh	9	2		1	1	5	18
Sonkar	3	5	1			6	15
Total	12	9	17	6	1	21	67

For revenue statistics see Appendix.

The crop rates of revenue prevalent are as follows —

	Katunbar	Sonkar
Wheat (well)	5 0	"
" (denkli)	2 8	4 0
Barley (well)	4 0	
" (denkli)	2 0	3 0
Cotton	2 8	3 0
Jawar (unirrigated)	1 2	
" (lahri land)	2 0	
Indian Corn	1 8	1 8
Gram	2 0	2 0
Bajra	1 2	1 2
Moth and Inferior Pulses	1 0	1 0

About two-thirds of the soil is of inferior quality. The rest is good. The chief crops grown are in order of extent, bajra, moth, jawar, cotton, barley.

The nallah from Lachmangarh flows into the Taluk but the water reaches the remoter villages irregularly. The Bhāwar nallah in the south of the taluk waters

three villages, and the Ghossána nallah waters six villages. At one of these, Gála Khera by name, there is a bandh.

The water level in some wells of Katumbar is between 70 and 80 feet below the surface, but 30 feet is about the average

The old pargana papers bear date s 1786 (A D 1729), the time of Siwái Jai Singh of Jaipur

The following are specimens of the old areas and Jammias :—

Area, according to old papers of pargana Sonkhar, comprising nine villages, viz., Sonkhar, Sonkhrí, Dorol, Salwári, Kherlí, Natoj, Kála Khera, Ghilauta, Daroda, 39,242 bighas

Old Jamma of do, Rs. 20,275

Area according to survey, 27,259 bighas

Jamma now assessed, Rs. 30,455

The Marhattas took the place of Jaipur as possessors of Katumbar, and held the pargana, or the greater part of it, till s 1860 (A D 1803). In that year the Marhatta officials murdered some respectable persons of the neighbourhood, one of whom was a Brahmin, and the Kánungoes and others complained to M R Bakhtíwar Singh of Ulwur, who ousted the Marhattas. But a fresh force turned out the Ulwur troops, and it was this army which Lord Lake marched against and destroyed at Láswarree

The town of *Katumbar* is thirty-eight miles south east of Ulwur. It has 828 houses and 3145 inhabitants. It is an ancient place, but now contains no wealth, and except as the headquarters of the tahsíl, is of little importance. Katumbar.

Sonkar, six miles south-west of Katumbar. It has 374 houses and 1618 inhabitants. It is the chief village of the pargana known in the time of the emperors as Sonkar Sonkri. Sonkar

Sonkar was, seven hundred years ago, founded by Chauháns from Sonkri, who had originally, it is said, come from Nímrána. According to tradition, they had taken possession of Tasai, in Katumbar, when the murder of a Brahmin by the Mínás of Sodoli caused them to attack Sodoli as avengers. Sodoli was destroyed, and on the site Sonkri was built.

For a long time previous to s 1834 Jaipur is said to have held the pargana. From s 1834 to s 1840 the Mughals held all or a portion of it, and their houses are pointed out in Sonkri. In s 1840 the Marhattas devastated the pargana, and occupied it subsequently till s 1859. In s 1860 the Bhartpur Játs held the pargana till after the Rabi harvest. Since then it has been a part of Ulwur.

Samúchí, eleven miles south of Katumbar. It contains 420 houses and 2039 inhabitants. There is a garrisoned fort here, and the village contains much good *dahrí* land. Samúchí.

Lachmangarh is the southern tahsíl next to Katumbar. It is in Narúkhanda, and touches Bhartpur territory, but its southern border chiefly lies along Jaipur. Lachmangarh
Tahsíl.

Some isolated Jaipur villages are within its border, and villages of Lachmangarh lie detached in Jaipur. The area of the tahsíl is 221 square miles, and its population 70,000.

The tahsíl consists of but one pargana. Its villages and the castes of the proprietors are as follows :—

Hindú Rājput.	Brahmin.	Jāt.	Mīnā.	Gōjār.	Abir.	Kharvāl.	Māo.	Mughal.	Mixed.	Total.
15	3	14	8	7	4	1	20	1	35	108

For revenue statistics, see Appendix.

The soil of the Lachmangarh Tahsil is for the most part light where unaffected by floods. The chief crops grown are, in order of extent, bajra, moth, jawar barley cotton gram.

The principal irrigating nallah flows from the bandh at Lachmangarh, and from Ghāt, on the Rūpparel, a canal brings water to certain villages after the rains.

The depth of wells to the water level is usually from 15 to 35 feet, but a depth of 70 feet is to be met with in the tahsil.

The old name of Lachmangarh was Taur. Partāp Singh got possession of the place from Sarāp Singh, and enlarged the fort and renamed it Lachmangarh. The fort subsequently endured a siege laid by Najaf Khān (p. 17).

The town of Lachmangarh is twenty three miles south-east of Ulwār. It has 990 houses, and according to the census, 3779 inhabitants.

The fort contains good accommodation for the Chief when he visits the town.

A long bandh detains the waters of a nallah from the south west. There are fine trees on and below this bandh near the town and early in February when the yellow blossom of the sarson covers the expanse behind it, it is a most tempting place to linger on. The bandh requires much attention, for being almost entirely earthen, it is very liable to get out of repair.

Manjpur, three miles west of Lachmangarh. It has 669 houses, and, according to census, 3519 inhabitants. It has a bazar and much of its area is dāhri land. A good road has been constructed between Lachmangarh and the railway station at Māla Khara, and Manjpur stands on it. The village is also on the line of communication between Lachmangarh and Rājgarh.

Rājgarh is the next of the southern tahsils. It, too is partly in Narū khand but its western portion was the Bargūyar and Rājāwat country. Jaipur lies along its southern border. Its area is 373 square miles, and population about 98 000. It has 108 fiscal and 99 revenue-free villages. The fiscal villages with the parganas are as follows —

PARGANAS.	Hindú Rājput.	Brahmin.	Mīnā.	Gōjār.	Abir.	Māo.	Bakka.	Mixed.	Total.
Reni	2	4	14	1			1	8	30
Mācheri			2	1	1	3		2	9
Rājgarh	1	3	6					10	20
Rājputr	1	5	4					7	17
Tahla	3	8	6	1				10	28
Lachmangarh			1			1			2
Māla Khara			1			1			2
Total	7	20	34	3	1	5	1	37	108

The soil of the Rájgarh Tahsíl is nearly all good. The chief crops grown are, in order of extent, barley, moth, bájra, cotton, jawár

Water flowing from the hills surrounding Rájgarh is collected in the Bhágola bandh just south of Rájgarh, the lands of which are benefited as are also those of village Got adjoining. From the bandh at Mácherí, a nallah in the rains flows east, and with additions reaches Lachmangarh. It has little *dahrí* in Rájgarh villages. At Rení a new bandh forms a good deal of *dahrí*

In Rájpúra the Deolí bandh supplies water for the irrigation of five villages below it, and the villages round the Deolí lake obtain rich flooded land as the water flows away, but much of it too late in the season to be very valuable.

In the Tehla pargana there are water-courses from all directions, but they do not spread their floods, and form very little *dahrí*. They, however, keep up the well-water level. Village Talao has a tank, under which lies some of the richest irrigated land in the state, and its revenue, though high, is paid without difficulty.

At Kho, in the same pargana, a new bandh has been constructed lately, which is especially valuable in raising the well-water level

The iron and copper mines of the tahsíl have been spoken of elsewhere

The water-level in wells is occasionally 75 feet or thereabouts below the surface, but it is usually from 10 feet to 35 feet.

It has been already related how the present ruling family of Ulwur was originally established at Rájgarh, which, with Mácherí and half Rájpúra, formed the estate with which Partáp Singh began the career which he ended as Chief of Ulwur. Rájgarh

The old town of Rájgarh—whether it really bore that name or not I am not sure—was situated about half-a-mile eastward of the present town, and some vestiges of it are still to be seen. This old town is said to have been founded by Rájá Bagh Singh Bargújar in S. 202, and the Bhágola bandh near the town is attributed to the same chief

The new town of Rájgarh is said to have sprung up under the shadow of the fort erected by Partáp Singh about 100 years ago (p 16). Enclosed within the town walls, and forming part of the present town, are two villages, Kúrnibás and Muhamadpur. The population, according to the census, was 12,070

The wall and ditch round the town were constructed by M R Banní Singh.

In s 1839 (A.D. 1782) the Jaipur chief attacked Rájgarh, but this and other incidents connected with Rájgarh have been already dwelt on. There are several fine buildings at Rájgarh, especially the palace in the fort, the frescoes in which are curious. Temples, too, are worthy of note, and there is a wealthy monastery of Dadúpanthis already spoken of. The resident monks (*sádhs*) do not lead very austere lives, but they receive hospitably mendicant brethren who lead harder lives. The gardens about Rájgarh are extensive. One or two belonging to the Ráj have nine *bárahdaris*

Thána, a village two miles north-west of Rájgarh is remarkable as being the seat of the family which has supplied three chiefs to Ulwur. Indeed, the residences of nearly all the principal Narúka Thákurs are in the *Thána*. Lachmangarh and Rájgarh Tahsils.

Mácheri is three miles north-east of *Rājgarh*. It has 593 houses, and 2352 inhabitants. It was part of *Partāp Singh's* original estate. The path between it and *Rājgarh* is over desolate hills, and was formerly very unsafe. A tank containing fish is met with on or near this path. *Mácheri* and *Deotī*, where the lake is, seem to have been the chief towns of the district in *Akbar's* time.

Rājpurā, the third village of the original estate. It is eight miles south west of *Rājgarh*, and contains 481 houses and 2294 inhabitants. The fort here was also built by *Partāp Singh*, and successfully resisted the *Jaipur* troops. There is a long bandh here which is not very advantageous.

Reot. *Reot* eight miles south-east of *Rājgarh* contains 636 houses and 3281 inhabitants. It has a new bandh.

Tabla, fourteen miles west of *Rājgarh* in a straight line but eighteen by cart road through the *Deotī* pass. It contains 418 houses and 1846 inhabitants.

Tabla. It is situated in an almost circular valley, and a fort stands on a rock above it.

The villages of the *Tabla* pargana were part of a *Bargūjar* state formerly. They were ousted through the enmity of the *Jaipur* chief and the hostility of the *Dehil* emperor to whom they had refused to give a daughter in marriage.

The present *Tabla* fort is said to have been built by *Siwāi Jai Singh*, chief of *Jaipur* to employ the starving during a famine in a. 1812. The *Rājāwats* of *Bhānagarh* then held *Tabla* in succession to the *Bargūjars*. This fort was taken by *Partāp Singh* in a. 1826, but was recovered two years after by *Mahant Gumranand* no doubt a *Nāga* leader in the service of *Jaipur*. *Bhawānt Singh Jādū*, an officer of *Partāp Singh's*, retook it in a. 1835-36.

The *Brahmin* proprietors of *Tabla* say they were the *Parohits* of the *Bargūjar* ruling family.

Talāo in the *Tabla* pargana, is ten miles west of *Rājgarh* and fourteen by cart-road. It has 1938 inhabitants. Its tank irrigates some very rich land, and water fowl abound in it.

On the tank are the remains of an ancient temple with a half-effaced inscription. There is a curious legend attached to this tank. It is said that at one time the water of the tank turned blood red and the *Bargūjar* proprietor was warned by the *Pundits* that it would remain so until he buried his son and daughter-in-law beneath it. The advice was taken, the victims were placed in their living tomb with six months provisions, and a monument raised to their memory.

Kho Dariba, two adjacent villages in the *Tabla* pargana. *Kho* has 3194 inhabitants, and a fine and valuable dam on which a large sum of money has been recently expended. *Dariba* is well known for its copper-mine described elsewhere.

Nūkath, in the hills above *Tabla*. It is one of the most interesting places archaeologically in the State. Once on the plateau of these hills there was a considerable town adorned with temples and statuary. Its old name is *Rājor* or *Rājorgarh*. It was the old capital of the *Bargūjar* tribe, of *Rājputās*, when they ruled in this region. *Tod* speaks of it as a place of great antiquity (*Tod's "Rajasthan"* vol. ii. pp. 336-338). The most remarkable remains are a colossal human figure cut out of the rock, similar to some of those on the fort-rock at *Gwalior*, a comparatively large pyramidal domed temple, richly decorated with figures, which here

and in porches seem deserving of study, columns there are beautifully sculptured in the style of columns at Baroli in Mewar,* though on a much smaller scale, and of the temple of Amarnáth, not far from Bombay, diagrams of which were published in the "Indian Antiquary" Indeed, the temples at all three places are both in honour of the same deity—Shiv, and, as inscriptions show, erections of the same century, or within a few years of the same century, of the Hindú era—namely, the tenth. The date 1010 is clearly legible on a figure of Ganesh in the large temple of Nílkant. The place would be worth a visit from a competent archæologist

Káñkwarí, a village with a very small population but a large area, is remarkable for its fort, which is the least accessible of any in Ulwur. It stands on a hill situated on the same plateau as Nílkant, and nearly surrounded by higher hills, the nearest of which are about 1500 yards distant Káñkwarí.

This plateau is approached either by a narrow pass or by a circuitous and steep road, barely passable for carts

The outer walls of this fort are about 8 feet thick, their length about 100 feet by 300 feet In the keep of the fort is a small palace built by Partáp Singh, who is said to have come from Káñkwarí to take possession of the fort of Ulwur The keep has thin walls The fort of Káñkwarí is said to have been built by Siwái Jai Singh the same year as the Tabla fort It, too, was a famine work, and it is said that the common people laboured by day, and the respectables, unaccustomed to manual labour, at night There is a temple of Mahadeo at the foot of a little hill, on which stands a square outwork (Chauburja), which temple is said to be 1700 years old.

Thána Ghází is the fourth southern tahsíl It adjoins Rájgarh, and has Jaipur territory on its south and west The whole of it, or nearly the whole, was formerly in the hands of the Rájáwats. Thána Ghází.

The western part of the tahsíl is called *Nehera*. The area of the tahsíl is 287 square miles, and the population, 55,000 It has 23 revenue-free and 121 fiscal villages The latter, with the parganas to which they belong, are shown below

PARGANAS	Hindu Ráput	Brahmin	Mind	Gújar	Máli	Kavath.	Mixed	Total.
Baldeogarh		6	3	6	1		6	22
Partápgarh . . .	2		6	4			10	22
Thána Ghází .	6	10	9	3			14	42
Ajabgarh .	1	5	14	1		1	6	28
Narainpur . .	7			...				7
Total	16	21	32	14	1	1	36	121

For revenue statistics, see Appendix.

* Tod, page 646 of vol. II. (2d ed.).

The soil of this tahsil is for the most part super-excellent, not more than ten per cent. of it is bad or inferior

The principal crops grown are Indian corn barley and moth

The Ajabgarh and Partāgarh nullahs are the two principal streams. Both of these usually run all the year round. They are chiefly valuable for raising the water level in wells.

Bandhs are needed at several places. At Pipal the people would gladly pay a good percentage on the cost of one. At Gola ka bā, and a village south of it, *bandhs* were desired.

Much land is not entered in the statement as *dahri*. The peculiarity of the pargana is the excellence of its well land. It has an extraordinary amount of *defauli* (or land yielding two crops a year) and this *defauli* bears an astonishingly high rent rate.

Water in wells is rarely as much as 30 feet below the surface, and in Ajabgarh not 15 feet.

The waste land of this pargana is also very extensive. Its distance from Ulwar renders its utilization for Darbār purposes difficult, consequently the people have the use of the Rāj ronds at a nominal rental, and an unusual number of cattle is kept, so that manure is plentiful. The grazing land besides being so extensive is also very good.

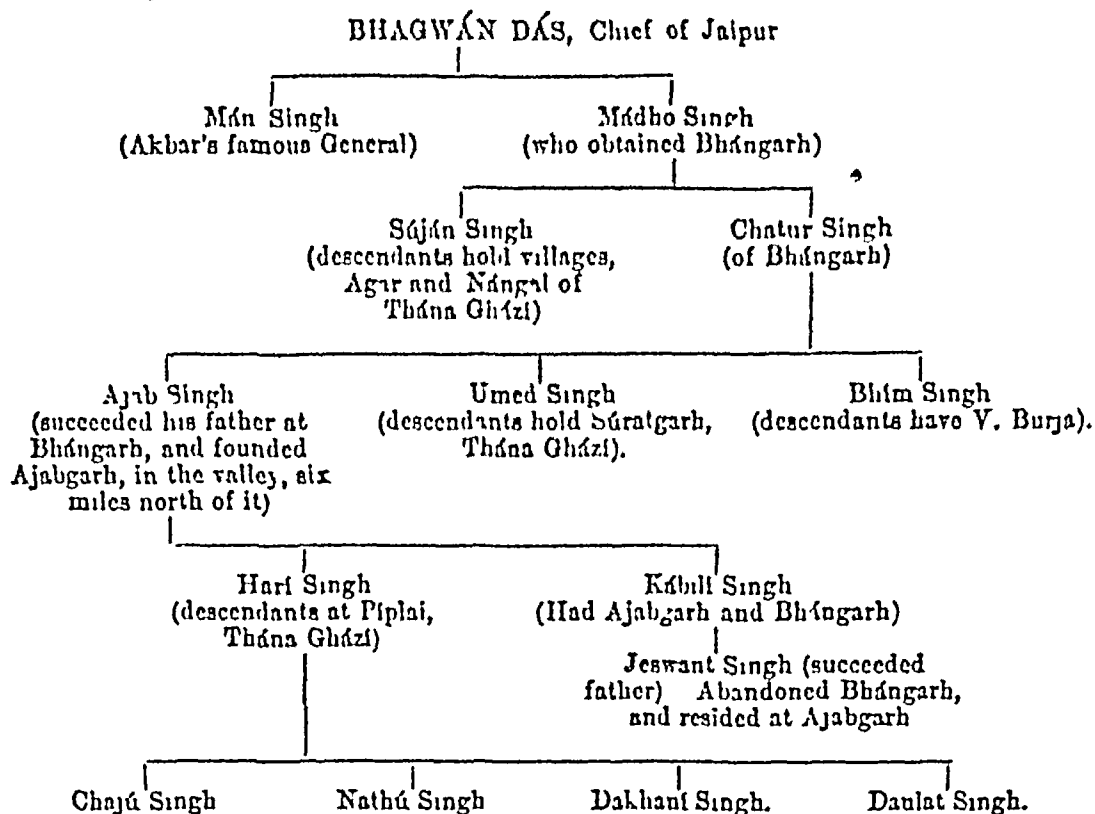
The hills are generally remarkable for their extensive tableland on which the grass is very good. The local term for the tableland is *mdla* and the valleys between are called *chānd*.

The old crop revenue rates are marvellously high in this tahsil. The bigha used was not the common Rāj bigha generally used elsewhere, so the rates shown below are calculated for the Settlement bigha which is 625 of an acre.

	Thina Obāsi.			Ajabgarh.		
	Ra.	An.	Pica.	Ra.	An.	Pica.
Sugar cane	15	0	0	23	12	0
Indian corn	0	0	0	6	13	0
Cotton and til	7	0	0	8	4	0
Jawār bājra (irrigated)	1	12	0	2	8	0
" (unirrigated)	1	2	0			
Moth (irrigated)	1	0	0	1	2	0
" (unirrigated)	0	12	0			
Tobacco wheat	7	8	0	8	0	0
Barley	5	12	0	5	12	0
Gram	2	8	0	2	8	0
Defauli—						
Indian corn followed by wheat or tobacco	13	8	0	14	5	0
" by barley	11	12	0	12	9	0
Unirrigated jawār or bājra followed by irrigated barley	7	8	0			
Unirrigated jawār or bājra followed by well wheat	9	4	0			
Cotton followed wheat or tobacco	8	8	0			
Cotton followed by gram	9	8	0			
Indian corn followed by opium	12	8	0			

Mádhó Singh, son of Bhagwán Dás, chief of Amer, is said to have received in grant Bhángarh with the territory about it, including the whole of the present Tahsíl of Thána Ghází.

The history of the family will be most easily shown in the following form :—



The last three obtained Bhángarh from Chajú Singh by becoming Musalmans, and so getting imperial help. They were driven out by Siwái Jai Singh, chief of Jaipur, and Jeswant Singh of Ajabgarh, who was in alliance with his cousins, was killed. After this Bhángarh diminished in population and importance, and when the famine of s 1840 fell on the land the town was abandoned, and has remained a ruin ever since.

Partáp Singh's conquest of the Rájawat territory has been already spoken of. The parganas of Ajabgarh and Baldeogarh were formed into a Tahsíl with the villages near Partáp Singh's new fort of Partápgarh. This Tahsíl was annexed to Thána Ghází in A.D. 1870.

Bhángarh situated twenty miles south of Thána Ghází, the headquarters of the Tahsíl, was the capital of this part of the country. It is now in ruins, and it is melancholy to pass up its main street deserted and roofless as the old houses and shops are. The extent of the ruins indicate that the town was as large as the present city of Ulwur. Like the latter, Bhángarh is situated under a hill, on the lower slope of which was the Rájá's palace. A clear stream falls into a pool overhung by trees lying under the palace, and hard by are two temples known as Hanúmánjís and Máhádeojs. These temples have much beauty and elegance, and ought to be preserved from decay by the State. The Jhurri marble, much of which was used on them, has been a good deal defaced by whitewash. Their style is more that usually adopted for cenotaphs than common in temples. Outside the old city of Bhángarh is a fine Musalman domed tomb of marble, presumably to the memory of one of those sons of Harí Singh who turned Musalman.

Ajabgarh, fourteen miles south of Thána Gházi. It has 2071 inhabitants. The town was founded it is said by Ajab Singh RAJawat (already mentioned) a. 1692. The fort too, is attributed to Ajab Singh. Jeawant Singh grandson of Ajab Singh, being on bad terms with his brethren, who possessed Bhángarh, built a wall across the valley in which both towns are situate. This valley in the neighbourhood of Ajabgarh is very pretty. The range of hills on each side is picturesque and they are well wooded on their lower slopes. The valley itself is the richest tract in the state, a stream runs down it, water is close to the surface. Palm and other trees are numerous on the grassy banks of the stream and gardens are to be met with. Two temples, one of Sárógis the other of Jagannáth, are famous buildings.

A narrow pass to the west, down which trickles a rill leads to a lakelet formed by a dam, and called Som Sagar. A perfectly legible inscription in Persian, on a stone, records that the dam was built a. 1654 = 1038 in the time of Jalálu'dín Akbar and Madho Singh (son of the Jaipur chief) Dáwán. It states that in the Som Sagar there are living things, and it adjures all Hindús and Musalmans by Rám and Rahím not to disturb them.

The town of Ajabgarh and its dependent villages were up to the Three Year Settlement of Captain Impey held as one *mahdí* or estate. At that Settlement the villages were separately contracted for.

It is probable that a good road from Narainpur and Thána Gházi, running south through the Ajabgarh valley to a station on the Jaipur and Agra line, would prove a valuable railway feeder.

Baldeogarh. This pargana lies east of Bhángarh. The town has 1663 inhabitants, and is 20 miles from Thána Gházi. It formerly was known as *Baldeogarh*. Kapiwála. About a. 1830 M. R. Partáp Singh founded a fort and called it Baldeogarh, after the temple of Baldeo. The fort was completed by Bakh-táwar Singh.

About four miles west of Baldeogarh in a nook of the hills, are hot springs with reputed medicinal power. A fair to Narain is held here. Below them is a garden in which the 'Keori,' or screw pine is grown; and their waters, copious for a spring of the kind, irrigate some lands of more than one village.

The quarries of Baldeogarh are spoken of elsewhere.

Partápgarh. This pargana forms the south west corner of the state. The town is 13 miles from Thána Gházi and has 1480 inhabitants. A rough road over a rougher pass connects it with Ajabgarh. Jhirri, famous for its quarries of marble, described elsewhere, lies on this road.

M. R. Partáp Singh is said to have founded the town in a. 1832. It has well-to-do merchants and money-lenders, and in the month of Baisákh (spring) fairs to Deví and Narsinghji are held. The town lies under a lofty conical hill with a fort on the top. The hill is covered with dauk, ním, ásla, and pipal trees.

Thána Gházi, the headquarters of the tahsil is 26 miles south west of Ulwur. It has 644 houses and 2008 inhabitants. The road connecting it with *Thána Gházi*. Ulwur is through the valley of the Rúpparel, and needs the improvement it is to receive.

The town of Mominabád formerly lay a mile and a half east of the site of the present town. There the imperial Amíl was, it is said murdered by a Gújar whose daughter he wished to debauch. Gházi Khán, another official, thereupon destroyed

Mominabád and, s 1518, founded the present town of Thána Ghází. Ghází Khán and his descendants remained, it is said, as Ámils until s 1616, when the town came into the possession of the Rájá of Bhángarh. In s 1825 Birj Singh Rájawat, a relation of the Bhángarh Rájá, built a fortlet, which has grown into the present masonry fort overhanging the town.

Partáp Singh obtained Thána Ghází about s 1832

APPENDIX.

I.—TREATIES.

ARTICLES of a TREATY agreed upon between His Excellency GENERAL GERARD LAKE, Commander-in-Chief of the British Forces in India, in virtue of authority granted for that purpose by His Excellency the Most Noble the MARQUIS WELLESLEY, Governor-General, &c, and MAHARAO RAJA SEWAGEE BAKHTAWAR SINGH BAHADER —

ARTICLE FIRST

A permanent friendship is established between the Honourable the English East Indian Company and Maharao Raja Sewagee Bakhtawar Singh Bahader, and between their heirs and successors.

ARTICLE SECOND

The friends and enemies of the Honourable Company shall be considered the friends and enemies of the Maharao Raja, and the friends and enemies of Maharao Raja shall be the friends and enemies of the Honourable Company.

ARTICLE THIRD

The Honourable Company shall not interfere with the country of Maharao Raja, nor shall demand any tribute from him

ARTICLE FOURTH.

In the event of any enemy evincing a disposition to attack the countries now in the possession of the Honourable Company, or of their allies in Hindustan, Maharao Raja agrees to send the whole of his force to their assistance, and to exert himself to the utmost of his power to repel the enemy, and to omit no opportunity of proving his friendship and attachment

ARTICLE FIFTH.

As, from the friendship established by the second article of the present treaty, the Honourable Company become guarantee to Maharao Raja for the security of his country against external enemies, Maharao Raja hereby agrees, that if any misunderstanding should arise between him and the Circar of any chieftain, Maharao Raja will, in the first instance, submit the cause of dispute to the Company's Government, that the Government may endeavour to settle it amicably. If, from the obstinacy of the opposite party, no amicable terms can be settled, then Maharao Raja may

demand aid from the Company's Government. In the event above stated in this article it will be granted and Maharao Raja agrees to take upon himself the charge of the expense of such aid at the same rate as has been settled with the other chief tains of Hindustan.

The above treaty comprised in five articles, has been duly exchanged under the seal and signature of His Excellency General Gerard Lake and under the seal and signature of Maharao Raja Bakhtawar Singh Bahadur at Puhessur on the 14th day of November 1803 of the Christian era, agreeing with the 26th of Rujib 1218 Hegira, and the 15th of Aghun, 1860 Sambat. When a treaty containing the above five articles shall be delivered to Maharao Raja, under the seal and signature of His Excellency the Most Noble the Marquis Wellesley Governor General &c. the present treaty, under the seal and signature of His Excellency General Lake shall be returned.

The Raja's Seal

(Signed) G LAKE

L S

Company's Seal

(Signed) WELLESLEY

This treaty was ratified by the Governor General in Council the 19th December 1803

TRANSLATION OF A SANAD FROM GENERAL LORD LAKE TO RAJA SIWAGE
BAKHTAWAR SINGH OF ULWAR.

To all Mootsaddies present and future as well as to Amils Choudhrees Kanoon goes, Zamindars, and Cultivators of Parganas Ismaelpooro and Moodawar, with the Talookas of Darharpore Rutae Nimrana, Mandan Ghelote Beejwar Surale, Dadree, Loharoo, Boodwanah and Bhoochalnahur under the Soobah of Shahjehanabad. Let it be known that between the Honourable the East Indian Company of England and Maharao Raja Sewage Bakhtawar Singh the friendship which existed has been strengthened, therefore, with a view of proving and making this fact public to every one General Lord Lake directs that the above-mentioned districts be made over to the Maharao Raja for his expenses, subject to the concurrence of the Most Noble the Governor General, Lord Wellesley.

On the permission of the Governor General being received, another Sanad will be given in place of the present one, which will be recalled.

Until another Sanad arrives, this one will remain in possession of the Maharao Raja.

Parganas Ismaelpore and Moodawar, with the Talookas of Darharpore, Rutae, Nimrana, Mandan, Beejwar and Ghelote and Surale, Dadree and Loharoo, Boodwanah and Bhoochalnahur.

Dated 28th November A.D. 1803 corresponding with the 12th of Shaban, 1218 Hijree, or Aghun Sood Pooranmasse, Sambat, 1860. (Signed) G LAKE.

TRANSLATION OF AN ENGAGEMENT ENTERED INTO BY THE WAKIL OF
THE RAO RAJA.

I, Alhmad Bukah Khan, having full powers from Maharao Raja Sewage Bakhtawar Singh, engage, on behalf of myself and the Maharao Raja aforesaid, that one

lakh of rupees shall be paid to the British Government on account of the grant of the fort of Kishengarh, together with its dependencies and the stores contained in the fort and the parganas of Tijara, Tapokra, and Katumbar, received in exchange of Dadree, Budwanor, and Bhawna Kerjah, shall be given under the seal and signature of the Maharao Raja, also that the "Bund" of the Laswaree Naddi shall always be open, inasmuch as is necessary for the benefit of the country of the Bhartpore Raja. The Maharao Raja will strictly adhere to this agreement

Whenever an engagement ratified by the Maharao Raja shall be received, this paper shall be returned

This paper is to be considered as a formal engagement 21st Rujle 1220 Hijree.

Seal of Ahmad

Baksh Khan.

(A true translation)

Signed C T METCALFE,

A G G

L S

ENGAGEMENT ON THE PART OF MAHARAO RAJA BAKHTAWAR SINGH, RAJA OF MACHHPUR, dated 16th July 1811.

Whereas the strictest unity of interests is firmly established between the British Government and Maharao Raja Sewae Bakhtawar Singh, and whereas it is expedient that this should be universally known and understood, the Maharao Raja hereby engages, for himself and his heirs and successors, that he will never enter into any engagements or negotiations whatever with any state or chief without the knowledge or consent of the British Government, with this view the present engagement is written on the part of Maharao Raja Sewae Bakhtawar Singh this 16th day of July 1811 of the Christian era, corresponding with the 24th of Jamadool sance 1246 Hijera, it being understood that the treaty formerly concluded between the two states is by no means annulled by the present engagement, but, on the contrary, is hereby confirmed and strengthened

Seal of Maharao
Rao
Bakhtawar
Singh.

Signature of
Maharao Raja
Bakhtawar
Singh.

ENGAGEMENT ON THE PART OF MAHARAO RAJA SEWAE BANEE SINGH.

Whereas certain districts, Tijara, Tapokra, Butae, Moondawar, &c., were granted to the late Rao Raja Bakhtawar Singh by the British Government through the mediation of General Lord Lake, I cede an equivalent for those districts, half in territory and half in money, to my dear brother Raja Balwant Singh and his heirs in perpetuity, according to the desire of the British Government. The said Raja shall be absolute master of the ceded territory and pecuniary stipend. If he or any of his descendants die childless, and no heirs of his body remain, then the territory settled shall revert to the principality of Ulwur. If the said Raja or any of his descendants adopt any son other than the issue of his own loins, the territory and pecuniary stipend shall not go to the adopted child. The territory to be settled on the Raja shall be compact and adjoining to the frontier of the British domains, and shall be

under the protection of the British Government. Brotherly relation shall continue between me and the said Raja. The British Government shall be guarantee of this engagement both for me and for the said Raja.

Magh Soodi Jeth Sambat 1822 14th Rajab 1241 Hegira, 21st February 1826

(A true translation)

Signed C. T. METCALFE,
President.

L. S.

Confirmed by the Governor General in Council on 14th April 1826

EXTRADITION TREATY between the **BRITISH GOVERNMENT** and His Highness **SEWAZEE SHEODAN SINGH MAHARAO** Raja of **Ulwur** his heirs and successors, executed on the one part by **Colonel WILLIAM FREDERICK EDEN** Agent to the Governor General for the States of **Rajpootana**, in virtue of the full powers vested in him by His Excellency the Right Honourable **Sir JOHN LAIRD MAIR LAWRENCE**, Baronet, G.C.B., and G.C.L.I. Viceroy and Governor General of India, and on the other part by **LALLA OOMAFERSHAD** in virtue of the full powers conferred on him by **MAHARAO RAJA SEWAZEE SHEODAN SINGH**, aforesaid —

ARTICLE FIRST

That any person, whether a British or a Foreign subject, committing a heinous offence in British territory, and seeking shelter within the limits of the **Ulwur State**, shall be apprehended and delivered up by the latter Government to the former on requisition in the usual manner

ARTICLE SECOND.

That any person, being a subject of **Ulwur**, committing a heinous offence within the limits of the **Ulwur State** and seeking asylum in British territory will be apprehended and delivered up by the latter Government to the former on requisition, in the usual manner.

ARTICLE THIRD.

That any person, other than an **Ulwur** subject, committing a heinous offence within the limits of the **Ulwur State**, and seeking asylum in British territory will be apprehended, and the case investigated by such court as the British Government may direct. As a general rule, such cases will be tried by the Court of the Political Officer in whom the political supervision of **Ulwur** may at the time be vested.

ARTICLE FOURTH.

That in no case shall either Government be bound to surrender any person accused of a heinous offence, except upon requisition duly made by or by the authority of, the Government within whose territories the offence shall be charged to have been committed; and also upon such evidence of criminality as, according to the laws of the country in which the person accused shall be found, would justify his apprehension, and sustain the charge if the offence had been there committed.

ARTICLE FIFTH

That the following offences be deemed as coming within the category of heinous offences.—

1 Murder	11 Robbery
2 Attempt to murder	12 Burglary
3 Culpable homicide under aggravating circumstances.	13 Cattle-theft
4 Thuggee	14 Arson
5 Poisoning	15 Forgery.
6 Rape	16 Counterfeiting coin or uttering base coin
7 Causing grievous hurt	17 Criminal breach of trust
8 Child-stealing	18 Criminal misappropriation of property
9 Selling females	19 Abetting the above offences
10 Dacoitee	

ARTICLE SIXTH.

The expenses of any apprehension, detention, or surrender made in virtue of the foregoing stipulations, shall be borne and defrayed by the Government making the requisition

ARTICLE SEVENTH

The above Treaty shall continue in force until either of the high contracting parties shall give notice to the other of its wish to terminate it

ARTICLE EIGHTH

Nothing herein contained shall be deemed to affect any Treaty now existing between the high contracting parties except so far as any Treaty may be repugnant thereto

Done at Mount Aboo, this 12th day of October, in the year of our Lord 1867

(Signed) W. F. EDEN,
Agent Governor-General

(In Persian)

Signature of
Oomapershad,
Vakeel of
Ulwur

Ratify this Treaty

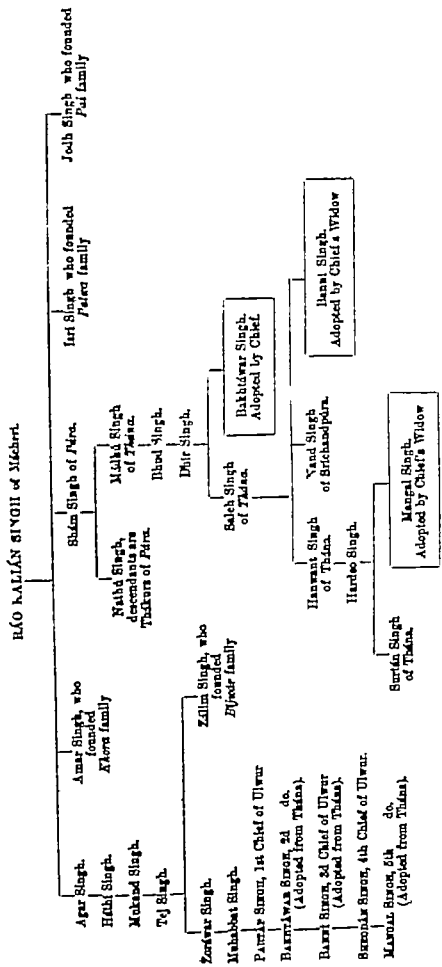
(Signed) JOHN LAWRENCE.

This Treaty was ratified by His Excellency the Viceroy and Governor-General of India at Simla, on the 29th day of October 1867

(Signed) W. MUIR,
Foreign Secretary

The Ulwur Chief has (January 1877), under the Native Coinage Act of 1876, sent to the Mint of Calcutta, silver to be coined into two laks of rupees, and is about to enter into an agreement pledging the Ulwur State to abstain for thirty years from coining in the State Mint, and making stipulations regarding the destruction of worn coins, regarding counterfeit coin, the issue of coin, and the calling in of coin. His Highness is the first Native Chief in India to take advantage of the Native Coinage Act.

II—GENEALOGICAL TREE OF THE ULWUR CHIEF



III — SKETCH OF THE GEOLOGY OF ULWUR.

The State of Ulwur, situate a few miles to the east of the extended axis of the Aravali range is occupied by ranges of hills, the highest of which rise to an elevation of nearly 2400 feet above the level of the sea and about 1600 feet above the general level of the surrounding country, formed of wide sandy alluvial plains

The direction of the ranges varies considerably, the most general is north and south to north-east and south-west, but in places the ridge describe a complete semicircle

In the east of the meridian of the town of Ulwur, there are only narrow ridges, varying from 200 yards to a mile in width, but to the west the ranges form a large group of hills, in places upwards of twenty miles across, intersected by narrow valleys having the same general direction as the hills themselves; both, in fact, following the strike of the rocks

A considerable variety of rocks are exposed in the hills The principal are —

Quartzites, varying in texture from granitic sandstone to a fine compact quartzite

Bands of hornblendic rock

Limestones, some of them in the crystalline state and full of hornblendic minerals.

Hornstone breccia

Argillaceous slates

Schists, containing andalusite, staurotide, garnets, &c.

Granitic gneiss

With the exception of the gneiss, the whole belong to one series of rocks which has been called the Aravali series.

Very little of the gneiss is seen. It is confined to some isolated hillocks on the plain near Reni, and some outcrops at the base of the surrounding ridge, between Tatra and Parli, a coarse porphyritic granitic gneiss containing tourmaline is well seen, capped unconfirmably by the quartzites of the Aravali series.

The hills round Harsora are formed of an obscurely bedded gneiss, but it is doubtful to which series it belongs The bottom beds of the Aravali series being sometimes gneissose; and in these hills there are no other rocks in contact to determine the point.

The rocks of this series, in the Ulwur hills, are greatly contorted and twisted. Their most general strike varies from north and south to north-east and south-west, but in places they describe nearly three-fourths of a circle. Many repetitions of the same rocks are met with, and the soft and hard rocks folded up together, the latter remaining as hills upwards of 1000 feet above the plain, while the former have been partially removed by denudation and the valleys formed in them.

The dip is always high, seldom at a less angle than 70 degrees

The series has been divided into the following groups, in descending order. —

The Mándan group

The Ulwur group.

„ Ajabgarh „

„ Raialo „

„ Kushalgarh „

The bottom group, the Raialo, is exposed in the three bays, near the southern boundary of the state in which the towns of Baswa, Baldeogarh, and Raialo are situated It is also seen a few miles further north near

Raialo group.

Jhūri. In the Baswa Day the group is very poorly represented. It consists of a narrow ridge of quartzites just north of Todī, and a band of crystalline white marble dipping under the mass of quartzites of the Ulwur group.

In the Baldeogarh Day a broken ridge of quartzites extends from near the town of Bhāngarh dipping north; under the marble of which there is a large spread extending about three miles north of the ridge. The quartzite is compact in texture, and grey in colour and regularly bedded.

The marble varies considerably both in colour and texture, but white is the prevailing colour. A coarse or very finely crystalline marble can be obtained. Hornblende minerals, such as tremolites actinolite and schorl are very abundant in it. Another large spread of the marble occurs a little farther north at Kho.

The greater part of the Ralalo spread is in Jaipur but the northern portion of it extends into the Ulwur territory.

The relation of the Ralalo quartzite to the gneiss upon which it rests cannot be determined, as no junction sections are exposed there is a large spread of gneiss south of Ralalo but the junction is covered by *débris*. At Baldeogarh, the alluvium extends up to the southern side of the ridge of quartzite covering the rocks upon which it rests. In the Todī section also the alluvium extends up to the ridge but gneiss is exposed in a well a few yards from it on the southern side. On both sides of these three bays the Ralalo group is overlapped by the quartzites of the Ulwur group, which then rests upon the gneiss.

This is the most prominent group of the series, as not only are the highest but the greater part of the hills formed of it. The Ulwur part is built on it, and the high hills on both sides of the Narainpura valley are formed of it. In fact, nearly the whole of the group of hills extending from Mandāwar to Rājgarh on the east and to Partāpgarh on the west as well as the Tijāra ridge, are formed of it.

The most important member of this group is the quartzites, of which there is a great variety. The greater part of it is regularly bedded compact, and light grey in colour, but in places it is coarse in texture, and even conglomeratic. Ripple marking and sun-cracks are very common in the quartzites, and are particularly well seen in the Fort hill. An arkose rock is of frequent occurrence at the base of the quartzites where the group rests upon the gneiss. Thin bands of schists are sometimes found interbedded with the quartzites, and bands of hornblende are common particularly near the southern boundary of the state near Tabla and Kaler.

In an east and west section about the latitude of Ajabgarh, the quartzites are repeated at least a dozen times in a series of anticlineals and synclineals in which the rocks both above and below them are exposed.

As I have before said, the Ulwur group overlaps the Ralalo and rests upon the gneiss. Sections of the junction of the two series are scarce, as it generally takes place near the base of a high scarp and is mostly covered by *débris*. Perhaps the best occurs under the Tatra ridge south of the road leading to Tatra. The granitic gneiss occurs at the base of the ridge, and upon this rests a regularly bedded coarse quartzite, dipping at a high angle to the west. North of the road some additional beds come in between the granitic gneiss and the quartzites. Resting immediately upon the granitic gneiss is a band of conglomerate about two feet thick, composed principally of rolled pebbles of quartz upon this there is a considerable thickness of an arkose rock, the materials of which were apparently derived from the gneiss. This passes up

gradually into the ordinary quartzites of the series. On the eastern side of the bay south of Garhi a very similar section is exposed

Near Bhadokar there is another junction in which the gneiss, composed principally of white feldspar, very little quartz, and plates of mica, forms a band about 12 feet across surrounded by the quartzites. In a little hill close by, near the base of the quartzites, there are some bands 1 foot to 1 foot 6 inches thick of detrital mica 2 or 3 inches across presumably derived from the gneiss

In places the arkose rocks have been remetamorphosed to such an extent that, but for their connection with the gneiss below or the quartzites above, it would be difficult to tell them from the true gneiss. Thus the hills round Harsora and Samda are formed of obscurely bedded gneiss, but from their being isolated from the plain (the only rocks near is the ridge of quartzite at Mokaupura about half a mile south), I am unable to say to which series they belong

The arkose rocks are well developed north-west of the town of Ulwur at Dadikar. They there form a circle, filled with alluviums, blown sand, &c, covering the rocks below, the arkose rocks at base, particularly at the south-west corner, are highly crystalline, but in getting up the hill they pass gradually into the quartzites. Hills of the arkose rocks passing into the quartzites are met with at Palpur, Bagheri, Khirtal, and Palari

Where the Ulwur group rests upon the Ranlo as at Dariba, a thin band of black slates occurs below the quartzites. Similar black slates run through the series and are largely developed in the Ajabgarh group. The Dariba mines are in these black slates. In places the quartzites become very micaceous and have a schistose structure. This is the case near Rajgarh and Kirwari. It appears to be quite a local feature, and not constant in the series

Near the base of the quartzites, several bands of hornblende are intercalated with them. Some of these bands are of considerable thickness and form hills several hundred feet high. Sometimes six or even more of these bands are seen alternating with bands of quartzites. These hornblende bands are very variable in the section, near Kankwari and south-east of Partapgarh they are very numerous and attain to a great thickness. At Dadikar and Hamirpur they are represented by two or three irregular bands and in some sections as near Rajgarh, where the whole of the Ulwur group is exposed, the hornblende bands are entirely absent

The thickness of the Ulwur group varies in different sections, thus, near Ulwur and in the hills west of Rajgarh, an enormous thickness of quartzites is exposed, but towards the southern boundary of the state, as at the southern end of the Tatra ridge, or where the railway cuts through it west of Mandaor, the thickness is reduced to a few hundred feet

This group contains a considerable thickness and a great variety of rocks, the principal of which are limestones, quartzite, hornstone breccia, and slates. The rocks of this group occupy the synclinal troughs formed by the quartzites of the Ulwur group, and in some of the ridges east of the town of Ulwur. These valleys are the Delawas, Kushalgarh, Ajabgarh, and the Narainpur

Ajabgarh
group

A thick band of limestone, the lowest member of this group (it has been named the Kushalgarh limestone, as it is well-developed in that valley), rests upon the quartzites of the Ulwur group. The hornstone breccia is generally found on the top of the limestone, but is frequently absent. Above this there is a band of quartzite upon which rests a considerable thickness of black slates capped by a quartzite (the

Berla quartzite). Up to this there is a continuous section of the Ajabgarh group in the valleys, but the rocks above being only exposed in the isolated ridges east of Ulwur are consequently difficult to place in the section. The ridge extending south from the Moti-dungri hill (close to Ulwur) composed of alternations of calcareous and quartzite bands is clearly higher in the section than the Berla quartzite, and the Goleia ridge about six miles east of Ulwur, probably still higher in the section.

At the head of the Delawia valley the rocks are much contorted, and the Kushalgarh limestone is repeated in the two little valleys east of the Serawia. Lower down the valley at Rosra and Delawia the limestone is again seen with intercalated thin bands of schists and quartzites. Near Silserb (four miles south west of Ulwur) the hornstone breccia above the limestone is exposed. The hornstone breccia is in some places, obscurely bedded but it generally occurs in great masses devoid of any structure. It sometimes contains large pebbles of quartzites, this is the case at the southern end of the Silserb lake where it is largely developed. There is a large spread of the limestone in the Kushalgarh valley. It covers the whole of the bottom of the valley nearly two miles wide and extends from two or three miles east of Kushalgarh to the head of the valley at Talbrich, beyond this point it passes round the quartzites into the Narainpur valley. In the southern branch of the valley it extends to near Indok where it becomes covered by the higher rocks of the group.

A thicker section of the Ajabgarh group is exposed in the Ajabgarh valley. The Kushalgarh limestone resting upon the Ulwur quartzites, is seen on both sides, dipping towards the centre of the valley, though not so continuously on the west as on the east side. The hornstone breccia and the quartzites above appear to be very irregularly developed in this valley. the breccia is nearly continuous on the west side and there is but little of the quartzites, but on the east side particularly at the northern end, a considerable thickness of the quartzite and but little of breccia is seen.

The whole of the centre of the valley is occupied by the black slates. These rocks extend into the Narainpur valley as far as Ghari ka Thana, but north of that there are only a few small hills of the slates in the centre, and some of the limestone and breccia on either side of the valley. The remainder is covered by alluvium.

The eastern edge of the Ulwur quartzites at Ulwur and for a long way south dip at an angle of about 80 degrees to the east, under a broken section of the Ajabgarh group, here represented by a few hillocks of the Kushalgarh limestone and breccia, and the overlying quartzites. The slates are entirely covered by the alluvium, which extends to the Moti-dungri ridge nearly the highest member of the group. Of the ridges on the eastern side of the State many of them are formed of the rocks of the Ajabgarh group. Thus in the hills forming a broken circle a few miles east of Ulwur in the centre there is a hill of the Ulwur quartzites dipping in all directions towards the edge of the circle, and under the encircling ridge of the Ajabgarh rocks, consisting, on the eastern side, of the black slates and quartzites in which crystals of Andalusite are abundant. The rocks on the western side are higher in the section. At Loharwari there is a black limestone, probably the same as that in the Moti-dungri ridge, and above a considerable thickness of a rough blue quartzite largely quarried for grinding stones. Between the centre hill and the ridge are some hillocks formed of the Kushalgarh limestone and breccia.

The four ridges east of Miankhara, something in the shape of an inverted W form a double antefinal in which the Ajabgarh rocks are well represented. In the centre of the western there is a large hill of the Ulwur quartzites dipping under the Kushal-

garh limestone and breccia on three sides, viz., north, east, and west, above which come the black slates, with a band of talcose limestone near the base, and covered by the Berla quartzite of which the quarter portion of the four ridges are formed. This quartzite or rather quartzite sandstone, for it is less altered than most of the series, requires notice, as it makes a splendid building stone, and is largely quarried for that purpose, it is pearly grey in colour and contains numerous species of a black mineral, probably hornblende.

In the eastern anticlinal a similar section is exposed, with the exception of the Ulwur quartzites in the centre.

The western limit of the double anticlinal extends in a northerly direction as far as Nowjanwa, where the Ulwur quartzites of the Tijāra ridge dip under it, and in a south-westerly direction some miles beyond the Deotí lake in a synclinal trough of the Ulwur quartzites.

The rocks of this group form the ridges in the 'north-west corner of the state, principally on the left bank of the Sābi river at Mándan, Bárod, and Tasing, as well as the double ridge at Mandaor, thirty miles to the south-east of Ulwur. The group consists of schists abounding in crystals of andalusite, staurotide, garnets and actinolite, and some thin bands of quartzite interbedded with them. There is some doubt as to the position of these rocks in the series or even if they belong to the series at all. This doubt arises from their occurring in isolated ridges disconnected from any known rock of the series. Near Barod, however, there is a long hill formed of the Kushalgarh limestone and breccia between two ridges of the schists, and separated from them about half a mile of alluvium.

Again, at the south-east corner of the state, at Mandaor, the double ridge of Mándan schists occurs between two ridges of Ulwur quartzites converging towards the south, and both dipping towards the schists, apparently forming a synclinal in which the schists lie. Mineralogically there is little difference between the Mándan rocks and those of the known Aravali series, thus the Ajabgarh schists containing andalusite, &c., in the hills east of Ulwur as well as the quartzites, are very similar to those of the Mándan group. So that it seems probable that the Mándan rocks readily belong to the series, and if so, is the highest group here represented.

The position of the Aravali series in the scale of the Indian geology is probably between the Gwalior and the Vindhyan series. There can be little doubt that they are older than the Vindhyan, as in Karauli there are some ridges of the Aravali rocks upon which the Kaimur sandstone, the lowest member of the upper Vindhyan series, rests unconformably. The evidence of their being younger than the Gwaliors is not so clear. There is no evidence upon this point in the Ulwur territory, as the only two series of rocks there exposed are the Aravali and the Gneiss. In a ridge near Hindoun the banded red jasper rocks of the Gwalior series are exposed dipping at a high angle to the north. On the north side are some hills of quartzite, sandstone, and limestone resting unconformably on the Gwaliors. These are probably outliers of the Aravalis, the rocks of which series cover a large area in the Biana hills, a few miles to the north. It is possible, however, they belong to the Vindhyan series, which occur a few miles to the south. It is some years since I saw the section, and at that time I had hardly seen the Aravali series, and not in a position to determine the identification with them. Another section bearing upon the question is found near Tunja, in Jaipur territory, where large pebbles of a rock very similar to the Gwaliors are found in a conglomerate of the Aravali series.

The useful minerals in Ulwar are more numerous than abundant. They consist of—

Local geology	Copper pyrites	Rutila.
	Argentiferous Galena.	Manganese, and
	Nickel.	Iron.

Several old copper workings exist in Ulwar from which, through a long series of years, a considerable amount of ore has been extracted, but at the present time they are almost entirely abandoned. The natives say that some of the richest deposits of ore had to be abandoned in consequence of the influx of water. In other cases the richest mines fell together burying a number of miners and have not since been re-opened.

The following is a list of the localities in which copper-ore has been worked, or traces of it observed—

Dariba.	Tasing
In the ridge to the west.	Kushalgarh.
Indawla.	Bighani.
Bhangarh.	Partapgarh.

The most important of these is at Dariba. The mine is situated in a sharp anticlinal bend in the black slates and quartzites the lowest beds of the Ulwar group. An adit level is driven into the hill through the black slates in a southerly direction, parallel to the strike of the rocks. I could see no trace of a lode but the ore appears to be irregularly disseminated through the black slates, a few specks and stains only being seen in the quartzites. Where richer nests of the ore were met with the miners have extended their workings a short distance above and below the level. The miners declare that a rich nest of ore occurs in a pit sunk below the level near its southern extremity, but it had to be abandoned on account of the water.

The present drift was, I believe begun under the instructions of Captain Impey formerly Political Agent at Ulwar, to drain the pits sunk by the natives in the hillside.

The copper occurs in the form of copper pyrites mixed with arsenical iron. Small quantities of carbonate of copper were observed in the mine probably the result of the decomposition of the sulphur. The mine is now nearly abandoned and but little ore is to be seen. I had some difficulty in finding a bit the size of a nut.

I found traces of copper in some black slates on the same geological horizon in the ridge a short distance west of Dariba.

Near Indawla there is a long open cutting from 20 to 30 feet deep, from which copper-ore has been extracted, but the workings are now full of water. About a mile from these workings some miners are engaged in sinking a small pit in Kushalgarh limestone, from which they get a little ore.

The Bhangarh workings consist of two or three small pits now fallen together.

I found traces of copper in the schist hills near Tasing.

The workings of Kushalgarh, Bighani, and Partapgarh have been abandoned for many years. The natives say that at the two latter places the workings were very extensive, and that the workings fell together suddenly burying a large number of men.

A few years since, a small deposit of silver lead ore was discovered in the Kushalgarh limestone near Gudha, and a pit was sunk in it, but after working for a short time the ore died out in every direction. The pit has now fallen together.

Mr. Mallet discovered some rutile (titanic acid) in some small quartz veins in the Moti-dungri ridge, a short distance south of Ulwur. Rutile

Iron in large quantities occurs in two places near the base of the Aravali series. One near Rájgarh, and the other near Bhángarh. They supply the ore to a large number of furnaces in the state. Judging from the workings, an immense quantity of iron must have been produced by these mines. The excavations are several hundred yards long, and in places twenty or thirty wide. These excavations appeared to be at an angle to the strike of the rocks, but the rocks near are so disturbed, and the junctions covered by *debris*, that I was not able to determine the point. The following is an analysis of the ore from Bhángarh — Iron and manganese

A mixture of limonite, magnatite, and oxide of manganese

Contains 59.6 per cent. of iron, and

12 „ of manganese.

When making inquiries for the mineral "zairpurite," a mineral of cobalt, found in the Aravali series at the Khetri mines in Shekawati, I was shown a bit of iron, and the ore from which it had been produced. Nickel

The iron was used for cannon balls, which flew into a number of fragments when fired. The ore came from the Bhángarh mine. On analysis both the iron and the ore were found to contain nickel, in the latter, however, only a trace. I tried to find the ore *in situ*, but was not successful. I was shown the pit from which it had been taken, but it had fallen together.

Building materials, some of a very superior quality, are abundant in the Ulwur hills.

Limestone, capable of making good lime, exists in all parts of the state. The ordinary quartzite is a useful stone for rough buildings, walls, &c, but the Berla quartzite makes an excellent building stone. It is pearly grey in colour, very durable, not difficult to work, and easily quarried. It is largely quarried at Berla, Dorohi, Bharkhol, and quarries of it could be opened in any part of the four ridges east of Málákhera. A large part of the Rájá's private station at Ulwur is built of this stone.

Schistose quartzites used for roofing, flags, &c, are largely quarried near Rájgarh, Kírwarí, and Mándan. At the Rájgarh quarries I have seen slabs of this rock nearly 20 feet long and 2 feet wide. The Mándan rock produces large square thin slabs.

The Ajabgarh slates have been used for roofing most of the stations of the railway. It is not quarried, that I know of, in Ulwur, but some of the hills in the Ajabgarh valley would, I think, produce equally good slates.

The Talcose limestone at the base of the black slates is used for ornamental purposes in the form of carved door-posts, &c. It is a soft stone and easily carved, but I do not think it can be very durable.

The Raialo group produces a capital marble. The Taj at Agra is, I believe, built of the marble from this band. It is quarried at Jhurri, and the natives there are still very clever in making "jalee," or perforated screens. Marble.

Coloured marbles can be had near Kho and Baldeogarh, and black marble from the Moti-dungri ridge.

Good millstones are made from the blue quartzites of the Goleta ridge.

CHARLES A. HACKETT

IV — ABSTRACT OF SETTLEMENT REPORT

Captain Impey when Political Agent of Ulwur made two summary settlements of the land revenue—the first for three years, the second for ten. They were based on an average of collections for a series of years, modified by a rough calculation of capacity to pay. The last expired in A.D. 1871 and in January 1872 a settlement officer was appointed, with directions to make a regular settlement of the revenue.

As this regular settlement could not be completed for several years, a new summary settlement was at once made by which the revenue was raised seven and a half per cent. thus—

Average collections of Captain Impey's 3-year settlement of 1858	Rs. 1 499 425
Average collections of Captain Impey's 10-year settlement of 1861,	1 719 815
Annual demand fixed by summary settlement in 1872,	1,892,513

The survey was made with plane tables. Efficient superintendents and inspectors were obtained from British territory and about 90 measurers (*ammas*), but 130 Patwarris and others of the Ulwur State were, by dint of much effort, rendered proficient in the use of the plane table. These last surveyed nearly one-fourth of the villages. Field surveys were made of only the Khallas or fiscal villages, which number 1431. Of the 357 rent-free villages boundary (*kad bak*) maps were made.

The rentals were determined in the manner directed and practised in the North West Provinces.* The different kinds of soil were marked off on the village maps and the inspecting officer endeavoured by every means to ascertain the average rent of each kind in the locality. Cultivators, rent-free grantees in the neighbourhood, and officials were questioned about the rents, quarrels between cultivators and proprietors sometimes threw light on them. Heavily assessed villages, the proprietors of which could get as rent no more than the revenue from their tenants, would not attempt concealment. In villages where one *bhach* (or rate of revenue distribution) prevailed, that was often the true rent-rate for the worst lands in the hands of village servants. The old revenue crop rates of the pargana were always referred to, and compared with the result of the rent-rates proposed. The rent-rates adopted are shown below.

In assessing the total assets of the village from all sources were taken into consideration, and all the information necessary to the assessing officer was arranged synoptically in a statistical paper prepared for each village.

The portion of the net assets fixed as the State share was generally two-thirds. But where three-fourths or more had been paid without apparent difficulty three-fourths was determined. Favoured classes already spoken of were assessed at lower rates.

Appeals against the assessment were heard, tahsildars consulted, and some modifications of the sums first fixed were made by the Political Agent.

The system of assessing villages with lump sums, instead of each field according

Mr Colvin's Manual and his Memorandum on the revision of settlements in the North-West Provinces were found specially valuable aids.

to the ryot-warree system, was adopted, as it had been in vogue even before Captain Impey's settlements *

Reductions on the assessment of the ten-year settlement were given to the amount of Rs 47,293, but the net increase on the collections of the last year of Captain Impey's settlement is for the first year of the new settlement 207,851, rising to 267,713 by the twelfth year That is, an immediate increase of nearly 12 per cent on the ten-year settlement, and nearly 3 per cent on the summary settlement of 1872. The assessments are shown in the statement attached

Results of
Assessment

The rate per bigha on the present cultivated area will be R 1-7-4 the first year, and 1-8 the last

A record of rights was laboriously compiled for each village, the papers were neatly bound together, and the village field-map copied on tracing cloth attached

Record of
rights.

Whilst the settlement was in progress, advances (takávi) to the amount of nearly Rs. 80,000 were made to villagers for the construction of wells. The lands they will irrigate were not assessed as irrigated

Advances

In very few of the villages possessing land irrigated by streams was a separate water-rate imposed to be levied each year only on land actually submerged. Though the area so irrigated varies greatly with the season, the people generally preferred lump sums

Water rates

The position of Patwarrees has been greatly improved. Most formerly received under Rs 50 a year. Now there are four grades, of which the pay is respectively Rs 5, 6, 7, and 8 a month. A large number, about 85 out of 454,† learnt the use of the plane table sufficiently well to survey villages satisfactorily. The rest were compelled to prove their comprehension of the village map and their ability by means of it to restore destroyed boundary pillars. Detailed directions for the guidance of Patwarrees in the discharge of their ordinary duties have been issued

Patwarrees

The only tahsil requiring notice additional to that in Part IV is Govindgarh. It was formerly irrigated by the Ruparel brought into it by the Hazárfi bandh, the dam which affected the battle of Laswaree. Although the tahsil has not been so irrigated since s 1894 (A D 1837), the high revenue rates

Govindgarh
Tahsil.

* Before Captain Impey's settlements there were in vogue four modes of fixing the annual land revenue —

Kankút, or appraisement of the standing corn

Batai, weighment of the gathered grain. For the share taken by State, see page 184.

Chakota, a rough money assessment left to the villagers to distribute, and sometimes, though not often, prolonged for more than a season, or even more than a year

Bygheri, or assessment by the pargana crop rate per bigha, fixed almost permanently by the Darbár for each kind of crop. Sometimes *bygheri*, *chakota*, and *batai* would all be employed in the same village in the same year

Contract for a short term of years, sometimes with the proprietors, sometimes with a speculator. The latter would make his collections either in accordance with the pargana crop rates or by the other methods. This system began to come much into vogue forty years ago. It seems to have been introduced by Musalman ministers of M R. Banní Singh, and before Major Impey's settlements it prevailed extensively, indeed pretty generally throughout the State

† One hundred and twenty-one are in the first two grades. Amongst them the surveyors are included

which were originally due to the irrigation had been more or less upheld and the consequence was that the villages were in a very distressed state. Large remissions were necessary, and the revenue was reduced from Rs. 101 876 to Rs. 89 912. The revenue in some of the villages was so high that it was marvellous how the people paid it at all, and substantial reductions were possible notwithstanding that the existing revenue was never reduced unless it was more than 75 per cent. of the net assets.

Date of commencement of new Settlement. The new settlement, with the sanction of the Council came into force on 1st September 1876 and is to run for sixteen years.

Cost. The total cost of the settlement has been Rs. 310 000. Of this, Rs. 115 000 has been on account of survey.

The time taken has been four years and four months. This includes the operations connected with the summary settlement of 1872.

Captain Abbott was officiating Settlement Officer for twenty months, whilst Major Powlett was acting for Major Cadell as Political Agent of Ulwar.

Crops crop-rates, tenures, proprietary rights principles on which disputes were determined, have been treated of under "Agriculture, &c."

Judicial cases. The judicial cases decided by the Settlement Department, exclusive of appeals to Political Agent, were as follows —

Boundary	639
Proprietary right or <i>busaddaf</i>	2 810
Miscellaneous	10 171
Appeal	180
Total	<hr/> 13 800

RENT RATES PER SETTLEMENT BIGHA, ADOPTED IN REGULAR SETTLEMENT OF ULWUR, 1876

RENT RATES FOR DIFFERENT CLASSES OF LAND, ACRES														
TAHSÍLS		IRRIGATED VARIES				UNIRRIGATED VARIES				REMARKS.				
		Rs	An	Rs	An	Rs	An	Rs	An					
Tyāra Tahsil.	<i>Tyāra</i> pargana—	from	2	12	to	1	8	from	0	14	to	1	12	The lowest irrigated is flooded land
	In 1st class villages	"	2	4	"	4	0	"	0	12	"	1	8	
	" 2d "	"	2	0	"	3	8	"	0	8	"	1	4	
	" 3d "	"			"			"			"			
	<i>Tapokla</i> pargana—	"	2	4	"	3	2	"	1	0	"	1	6	
	In main circle .	"	2	4	"	3	4	"	1	0	"	1	8	
	" north " .	"	3	0	"			"	0	14	"	1	4	
	" east "	"	3	4	"			"	1	0	"	1	6	
	" south "	"			"			"			"			
	Mandāwar—	"	2	0	"	5	4	"	1	8	"	3	0	
	1st class	"	2	0	"	5	0	"	1	4	"	2	12	
	2d " .	"	4	4	"	4	12	"	0	14	"	2	8	
	3d " .	"			"			"			"			
	Kishengarh—	"	2	8	"	5	8	"	1	4	"	3	8	
	1st flooded circle	"	2	8	"	5	0	"	1	2	"	2	12	
	2d " "	"	4	4	"	4	8	"	1	0	"	2	12	
	1st sandy "	"	3	12	"	4	0	"	0	14	"	2	8	
	2d " "	"			"			"			"			
	Kathumbar—	"	4	4	"			"	1	2	"	2	0	
	Western sandy circle	"	4	0	"			"	1	6	"	2	0	
Eastern loam "	"	3	0	"	4	4	"	1	0	"	2	0		
Northern flooded "	"	3	0	"	4	0	"	1	2	"	2	2		
Southern " "	"			"			"			"				
Govindgarh—	"	4	4	"			"	1	6	"	3	0		
1st class villages	"	3	8	"			"	1	0	"	2	8		
2d " "	"			"			"			"				
Lachmangarh—	"	3	0	"	5	0	"	1	0	"	2	4		
1st class .	"	2	12	"	4	8	"	0	14	"	2	0		
2d " "	"	2	8	"	4	0	"	0	14	"	2	0		
3d " "	"			"			"			"				
Ulwur—	"	5	0	"	6	0	"	1	0	"	2	8		
1st class	"	4	0	"	5	0	"	1	0	"	2	4		
2d " "	"	3	8	"	4	0	"	0	14	"	2	0		
3d " "	"			"			"			"				
Rámgarh—	"	4	0	"	6	0	"	1	0	"	3	0		
1st class	"	2	12	"	6	0	"	1	0	"	2	8		
2d " "	"	2	8	"	5	0	"	1	0	"	1	12		
3d " .	"			"			"			"				
Rájgarh—	"	1	12	"	4	10	"	1	0	"	2	1		
Pargana <i>René Mácheri</i>	"	2	0	"	4	14	"	1	11	"				
" <i>Rájpúr</i> , one crop land	"	7	12	"			"			"				
" " Double "	"	2	8	"	5	9	"	1	8	"				
" <i>Rájgarh</i>	"	2	8	"	5	1	"	1	7	"				
" <i>Tahla</i> , one cropped land	"	9	6	"			"			"				
" " Double "	"			"			"			"				
Bahrór—	"	5	4	"	6	0	"	1	6	"	3	4		
Loam I. circle	"	5	4	"	5	12	"	1	2	"	2	12		
" II. " .	"	4	4	"	4	12	"	1	2	"	2	10		
Sandy I. " .	"	4	0	"	4	8	"	0	12	"	2	4		
" II. " .	"			"			"			"				
Bánsúr—	"	1	8	"	5	8	"	0	12	"	2	2		
Class I	"	1	4	"	4	8	"	0	12	"	2	0		
" II	"	1	0	"	3	8	"	0	10	"	1	0		
" III	"			"			"			"				
Thána Ghází—	"			"			"			"				

STATEMENT OF SOILS &c., IN FISCAL VILLAGES

Barren, or land lying near village etc.				If s. or land lying at distance from village etc.				Do s. or land included in 1/4 sec. or 1/2 section.				Total Cultivated.			Cultivable	Uncultivable	Reversion-free in fiscal village.	TOTAL
Well land.	Uncultivated.	Well land.	Uncultivated.	Well land.	Uncultivated.	Well land.	Uncultivated.	Well land.	Uncultivated.	Well land.	Uncultivated.	Interval.	Cultivated.	Total.				
1718 2674 68,733	14,782 3008 8125 704,000	143 1101	143 1101	23,411	24,453 77,548 2,415	1,018 112,573 18,023	2,277 14,112	25,111	21,517 1,143	51,3	314,273 1,028,359 1,251,536	314,273	314,273	314,273	314,273	314,273	314,273	314,273

For the names and relative proportions of the different crops grown, see page 87

TAHSÍL REVENUE STATEMENT.

No	Name of Tahsil	Realised in last year of 'Ten Year Settlement	Average Annual Collections during Summary Settlement of 1872	Assessment for first year of New Settlement	Assessment for twelfth and following years of New Settlement	REMARKS
1	Ulwar	201,852	230,383	235,149	242,629	The collections of passed settlements often exceed the total amount previously assessed, owing to rent-free holdings falling in, and from other causes
2.	Báustur	148,091	149,161	150,167	163,231	
3.	Bahrur	147,289	161,831	187,865	192,530	
4.	Govindgarh	98,431	99,278	89,912	90,112	
5.	Kathumbar	122,185	139,236	143,178	145,488	
6	Kishengarh	166,821	182,975	193,115	198,645	
7	Lachmangarh	152,217	159,481	161,127	164,672	
8.	Mandáwar	144,742	158,263	161,182	163,207	
9	Rámgarh	168,272	183,058	183,847	188,437	
10.	Rájgarh	139,889	149,238	150,878	155,413	
11	Thjára	129,613	148,751	154,100	159,000	
12	Thána Ghází	132,599	141,372	149,035	151,410	
	Total	1,752,034	1,906,030	1,959,885	2,019,777	.

GENERAL STATEMENT

[illegible]

ALL THE STATISTICS BELOW REFER TO FISCAL VILLAGES ONLY

[illegible]

	Percentage of Total Cultivated Area.	Area in Settlement bighas		Settlement bighas	Name of Settlement.	Had effect from 1858-59 to 1860-61	Assessment.	Settlement or Perpetual Settlement.	Regular Settlement, which came into force Sept 1st, 1878	Assessment for Sixteen Years.	Settlement or Perpetual Settlement	Total	Total rental of Bheal villages, 2,941,883
anured	12	164,196	Area cultivated by proprietors	742,637	Captain Impey's Three- Year Set- tlement	Had effect from 1858-59 to 1860-61	1,399,443	3862	1876-77	1,939,885	4872	1,964,757	
rigated	24	316,279*	Do held on lease, or by tenants at will	428,229			1,425,554		1877-78	1,902,284		1,967,156	
est crops (bāt + zābāt)	6	76,587	Do by hereditary cultivators pay- ing revenue but no rent	147,581	Captain Impey's Ten Year Settle- ment	From 1861-62 to 1871-72	1,448,300		1878-79	1,987,537		1,992,409	
abi or spring crops	22	288,036	Do on rent-free grant from pro- prietors, not State grant	24,141			1,721,160		1879-80	1,998,238		2,003,110	
ugar-cane	4	2,795	Do by pais or strangers	140,008	Summary Settle- ment of 1872	Had effect with little alteration till regu- lar set- tlement came into force	1,737,866		1880-81	2,011,390		2,016,262	
wo crops a year, 'land (dofusli)	5	69,914	Average area to a plough	27			1,742,244		1881-82	2,014,479		2,019,351	
			Head of cattle	Number 592,653			1,745,631		1882-83	2,017,389		2,022,261	
			Strutl income or assets not derived from the land	Rupees 15,423			1,748,528		1883-84	2,018,269		2,023,141	
							1,750,026		1884-85	2,019,527		2,024,399	
							1,751,124		1885-86	do		do	
							1,751,107		1886-87	do		do	
							1,755,479		1887-88	2,019,777		20,204,649	
									1888-89	do		do	
									1889-90	do		do	
									1890-91	do		do	
									1891-92	do		do	

* Well land, 219,877, flooded, canal, &c, 96,402.

A — AGREEMENTS BETWEEN THE BRITISH AND ULWAR GOVERNMENTS.

AGREEMENT between the British Government and His Highness Sewai Mangal Singh Bahadur Maharao Raja of Ulwar, his heirs and successors executed on the one part by Major Thomas Callaghan C. I. Political Agent at the Court of Ulwar under authority from Alfred C. Lyall Esq. Officiating Agent to the Governor General for the District of Rajpootana in virtue of the full powers vested in him by His Excellency the Right Honourable Edward Robert Balfour Lytton Baron Lytton of Knebworth C.M.S.I. Viceroy and Governor General of India, and on the other part by Pandit Purnarain Rai Bahadur Member of the P. Agency Council Ulwar in virtue of the full powers conferred upon him by the Government of Ulwar.

Whereas the British Government is desirous of abolishing artificial restrictions on and impediments to internal trade and in pursuance thereof proposes to abolish the inland customs line and the duty thereon levied on sugar and other saccharine produce exported from British territory into Ulwar and other Native States; and

Whereas the Government of Ulwar is willing to co-operate with the British Government in giving effect to this measure both by making such arrangements in its own territories as may render the abolition of the inland customs line in the neighbourhood of the Ulwar State possible without risk to the Imperial salt revenue and by abolishing all duties on salt, sugar and all other articles, entering leaving or passing through its territories; and

Whereas the salt now manufactured within the Ulwar territories is limited in quantity and inferior in quality

The following articles are agreed upon —

ARTICLE FIRST

From and after a date to be fixed by the British Government, the Government of Ulwar shall suppress and absolutely prohibit and prevent the manufacture of salt within the Ulwar State whether overtly or under the guise of manufacturing saltpetre or other saline product, and shall destroy existing saltpans so that salt cannot be made therein.

ARTICLE SECOND

From and after a date to be fixed by the British Government, no export, import, or transit duty of any kind shall be levied by, or with the permission or knowledge of the Ulwar Government within the Ulwar territories.

Provided that nothing in this article shall be held to prohibit the levy of octroi choongi or other cess or duty on any articles imported into towns within the Ulwar territory, and intended for actual consumption therein, subject only to the condition that such octroi, choongi, or other cess or duty shall not be levied in any town where it is not levied at the time of the conclusion of this agreement, unless such town contains a population of not less than five thousand (5000) inhabitants, and

Provided further, that nothing in this article shall be held to debar the Ulwar Government from levying any such duty on bhang, ganja, spirits, opium, or other intoxicating drug or preparation, as it may consider necessary for excise purposes.

ARTICLE THIRD

The Government of Ulwur shall prohibit and prevent the importation into and consumption within the Ulwur territories of any salt not being salt produced at works controlled by the British Government, and which has paid the duty levied by the British Government on salt so produced.

The Ulwur Government shall also, if so required by the British Government, prevent the export from its territories into British territory of any of the intoxicating drugs or preparations referred to at the close of the preceding article

ARTICLE FOURTH

If any considerable stock of salt be proved to exist within the Ulwur territories at the time when the arrangements herein agreed upon shall be brought into operation, the Government of Ulwur shall, if so required by the British Government, take possession of such stocks of salt, and shall give the owners thereof the option either of transferring the salt to the British Government at such equitable valuation as may be fixed by the Government of Ulwur in concurrence with the Political Agent in Ulwur, or of paying to the said Agent a duty not exceeding Rupees 3 per maund. In the event of the owners as aforesaid accepting the latter alternative, they shall be allowed to retain the salt on which duty as provided may be paid

ARTICLE FIFTH.

The British Government shall at its own expense maintain one or more officers with a small establishment, which officer or officers shall be under the orders of the Government of Ulwur, and shall, when so ordered, visit any part of the Ulwur territories, and report to the Government of Ulwur, or to such officials as may be appointed by the Government of Ulwur to receive such reports, any infractions or alleged or suspected infractions of the orders which the Government of Ulwur may issue for the purpose of giving effect to Articles I and II of this agreement, and the officer or officers aforesaid may be invested by the Government of Ulwur with authority to investigate all such infractions and to prosecute the offenders before such of the Ulwur tribunals as the Government of Ulwur may appoint for the trial of such offenders.

ARTICLE SIXTH

In consideration of the due and effectual observance by the Government of Ulwur of all the stipulations hereinbefore provided, the British Government agrees to pay to the Government of Ulwur yearly the sum of one hundred and twenty-five thousand rupees in half-yearly instalments, the first instalment to be paid after the expiration of six months from the date fixed as provided in Articles I. and II

Provided that it be proved to the satisfaction of the Government of Ulwur that private rights have in any case been infringed by the suppression of local manufacture above provided for, the said Government shall equitably compensate any persons whose rights have been infringed for any losses thereby sustained

Further, the British Government engages to deliver yearly at Sambhur, free of cost and duty, one thousand maunds of salt of good quality for the use of the Government of Ulwur to any one empowered by the said Government of Ulwur in that behalf

ARTICLE SEVENTH.

None of the stipulations herein agreed upon shall be in any way set aside or modified without the previous consent of both parties.

No. 1148P

From the OFFG. SECRETARY to the GOVERNMENT of INDIA to A. O. HUME, Esq., C.B.,
on Special Duty—

(Foreign Department, Political)

BOMBA, 22d May 1877

SIR,—In reply to your letter No. 36 dated 9th April 1877 I am directed to say that the Governor-General in Council approves the revised draft Agreement submitted therewith, which it is proposed to execute between the British Government and the Ulwar State.—I have the honour to be Sir, your most obedient servant,

(Signed) T. H. THORNTON,
Offg. Secy to the Govt. of India.

AGREEMENT under the Native Coinage Act, 1876 with HIS HIGHNESS THE
MAHARAO RAJA OF ULWAR.

ARTICLES OF AGREEMENT made between the GOVERNMENT OF INDIA on the one part,
and HIS HIGHNESS THE MAHARAO RAJA OF ULWAR of the other part.

Whereas under the Native Coinage Act, 1876 the Governor General in Council has power from time to time to declare by notification in the *Gazette of India* that a tender of payment of money, if made in the coins, or the coins of any specified metal, made under the said Act for any Native State shall be a legal tender in British India. And whereas by section four of the said Act it is declared that such power shall be exercisable only under certain conditions, amongst which is the condition that the Native State for which such coins are coined shall enter into agreements corresponding with the first three articles of these presents. And whereas by section five of the said Act any such State is authorised to send to any mint in British India metal to be made into coin under the same Act, and (subject as therein mentioned) the Mint Master is required to receive such metal and convert it into coin.

And whereas His Highness the said Maharao Raja of Ulwar is a Native State within the meaning of the said Act, and has pursuant to such authority sent to the Mint of Calcutta silver to be coined under the said Act into two lakhs of rupees, and has requested the Government of India to exercise the power hereinbefore recited in the case of the said coins, and the Government of India has consented to exercise such power by issuing the requisite notification in the *Gazette of India* on the execution by His Highness the said Maharao Raja of Ulwar of this Agreement.

Now these presents witness, and it is hereby agreed between the parties hereto as follows (that is to say) —

First, His Highness the Maharao Raja of Ulwar agrees for himself and his successors to abstain during a term of thirty years from the date of the notification aforesaid from coining silver in his own Mint, and also undertakes that no coins resembling silver coins, for the time being a legal tender in British India, shall after the expiration of the said term be struck under the authority of himself or his successors, or with his or their permission at any place within or without his or their jurisdiction.

Secondly, His Highness the said Maharao Raja of Ulwur hereby agrees for himself and his successors that the law and rules for the time being in force, respecting the cutting and breaking of coin of the Government of India reduced in weight by reasonable wearing or otherwise, or counterfeit, or called in by proclamation, shall apply to the coins made for the said State under the said Act, and that the said State will defray the cost of cutting and breaking them.

Thirdly, His Highness the said Maharao Raja of Ulwur further agrees for himself and his successors not to issue the said coins below their nominal value, and not to allow any discount or other advantage to any person in order to bring them into circulation

Fourthly, His Highness the said Maharao Raja of Ulwur agrees for himself and his successors that if at any time the Government of India calls in its coinage of rupees, His Highness or his successors will, if so requested by the Government of India, call in, at his or their own expense, all coins made for him under this Agreement.

In witness whereof His Highness the said Maharao Raja of Ulwur and A. B. on behalf of the Government of India have hereunto set their hands and seals the day and year first above written

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